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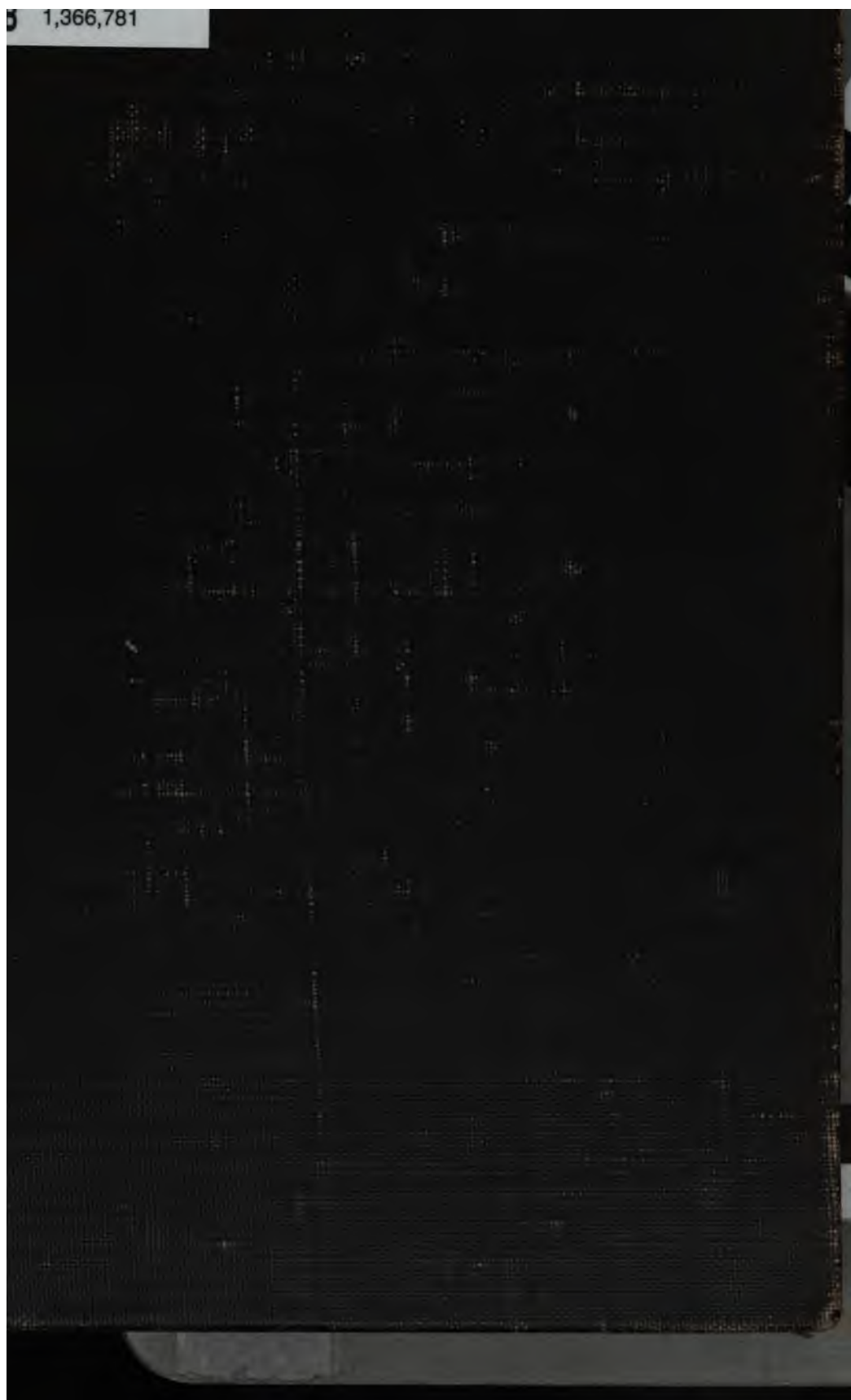
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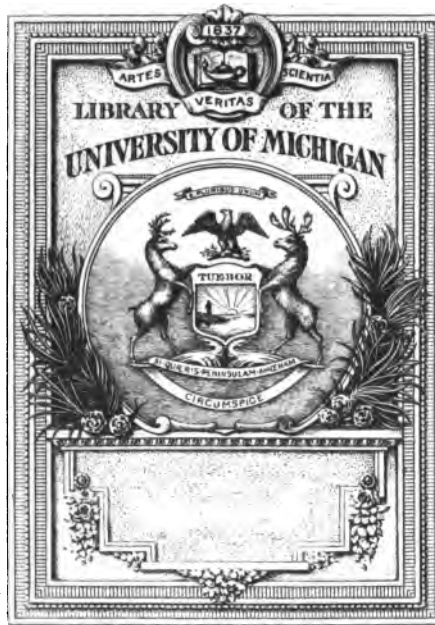
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602







*Company for propagation of the gospel in  
New England and the parts  
adjacent in America. London,*

SOME CORRESPONDENCE

BETWEEN

THE GOVERNORS AND TREASURERS

OF THE

NEW ENGLAND COMPANY

IN LONDON

AND THE

COMMISSIONERS OF THE UNITED COLONIES

IN AMERICA

THE MISSIONARIES OF THE COMPANY

AND OTHERS

BETWEEN THE YEARS 1657 AND 1712

TO WHICH ARE ADDED THE

JOURNALS OF THE REV. EXPERIENCE MAYHEW

IN 1713 AND 1714



Printed from the Originals in the possession of the New England Company

BY

SPOTTISWOODE & CO., LONDON

1896

*Privately printed*

*Only 500 copies of these Letters have been printed, of which  
400 are for the use of the New England Company in this country,  
and 100 for America.*



Wm. Southam  
Hmsw  
2-21-28  
16662

06-5-228 Dime.

## PREFACE.

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THE letters here for the first time printed are the few remaining relics of the correspondence which passed between the Company at home and their representatives in the (then) New World of America, and have been carefully deciphered by me from the very crabbed original writings still in the possession of the New England Company, which have so remained ever since they were written, most of them upwards of two centuries ago. That these letters are a mere fragment of the original correspondence is certain; and it may here be interesting to state that the original MS. Minutes of the Proceedings of the Company, recorded for thirty years by five successive secretaries, between the years 1655-85, in a folio volume of 240 pages, were sold in the late Henry Stevens's 'Bibliotheca Historica' sale at Boston, New England, in the year 1870—evidently turned out as waste paper on some change of office, or perhaps on the sale of the effects of the last of the five secretaries. The following extracts are especially noteworthy:—

'21 April, 1660.—Mr. Tres reports that in pursuance of the Order and desire of this Court of the 14 instint hee hath treated with the printer Marmaduke

Recd. M. P. 1-15-36



Johnson about going into N.E. to print ye Bible in the Indian Language and reports that the printer is willing to go and bee employed in that Service at the Salary of £40 p Ann. besides dyett, lodginge and Washing and a Quarter's Salary in advance and his tyme to be there for three yeares and more if the Corporation or Com<sup>rs</sup> for the United Colonies please to command from the tyme of his going on shippe board and the Corporation to pay his passage thither. And the s<sup>d</sup> Marmaduke Johnson is contented and willinge to give security unto the Corporation to perform these Agreemts abovementioned. And it is ordered that Articles bee forthwith prepared accordinge to the Agreement abovenamed.'

'May 22, 1660.—Whereas it appeares that Mr. Thos. Bell one of the Memb<sup>rs</sup> of this Corporation hath pd five pounds for the passage of Marmaduke Johnson shipped on board the Prudent Mary bound for New England and more the sume of 18s. for a Bed, Boulster, rugge and one Blankett for his Acomoda<sup>n</sup> in his voyage to N. Engl<sup>d</sup> afores<sup>d</sup>. It is ordered that Mr. Henry Ashurst Tres<sup>r</sup> of the Corporation bee desired to pay the s<sup>d</sup> Mr. Tho. Bell for s<sup>d</sup> severell Sums by him disbursed accordingly.'

Mem. in the margin in another hand :

'Mem.—Marmaduke Johnson went from Gravesend of 14 May 1660 from w<sup>ch</sup> tyme his salary is to begin at £40 p. Ann.'

In connection with the printing of Eliot's Indian Bible the following extract from the Company's Ledger

for the years 1653-1664, now in the State House at Trenton, New Jersey, U.S.A., will be of interest:—

CR.

21 July 1664:	£	s.	d.
Binding Indian Bibles . . . . .	10	0	0
Bills of Exchange . . . . .	300	0	0

Feb.

John Elliott as a gratuity given him for his extraordinary pains amongst the Indians in New

England . . . . .	50	0	0
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Salary of Marmaduke Johnson:

Salary for printing Indian Bibles . . . . .	35	0	0
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Eliot's Indian Bible is now well known as a bibliographical curiosity. Dr. Hawtrey's copy was sold for only 18*l.*, and two of the three copies in the Bodleian later for 48*l.* 10*s.* each. Quaritch priced the duplicate copy from Trinity College, Dublin, in 1870, at 250*l.*, but the ever increasing value of Eliot's Bible, of which less than forty copies are known to exist, is evidenced by the fact that Lord Chancellor Hardwicke's copy, sold by public auction in 1888, was purchased by Mr. Quaritch for 580*l.* No copy of this 'Bible,' printed at their expense, is now to be found among the possessions of the Company, although twenty copies of the first edition, dedicated to Charles II., were sent to England to be disposed of as the Company should elect, and the supply in this country appears to be limited to fourteen copies, of which twelve are in the hands of various public bodies or societies. It was directed by the Ordinance of 1649 that the Commissioners in New Eng-

land for the United Colonies should be the correspondents and agents in America for dispensing the funds received by the Company in England. It will be instructive here to note of whom that body consisted.

The Articles of Union between the four independent Colonies of Plymouth, Massachusetts, Connecticut, and New Haven were dated in 1646, and their representatives then drew up the first body of laws for the well-being of their Commonwealth (as they called it), which union, under the title of the United Colonies, subsisted till 1686, when all the Charters were in effect vacated by a Commission from James II. For many years the Commissioners met annually in September, and occasionally at other times; latterly the meetings were only triennial. A special and principal part of their business after the first years was the care of the 'gospelising' of the Indians—the New England Company having made them their correspondents and agents, both under the original incorporation and the present existing Charter.

In 1629 the Book of Common Prayer was pleaded for and used in Massachusetts Colony by two of the patentees, but was at last prohibited by the authority there, and a curious evidence of their intense narrowness may be found in the fact that when the Governor of Salem set out to look for a convenient place for a chief town, and finally pitched on a spot where now stands the city of Boston, he there discovered a Mr. Blaxton settled, who had left England, being 'somewhat of a Non-

conformist,' and dissatisfied with the state of things at home, but who declared himself more dissatisfied with the nonconformity of the new comers. He told them he came from England because he did not like the Lord Bishops, but still less did he like the Lord Brethren, and he quitted the ground in disgust.

I have added in an alphabetical list a short account of nearly all those whose names appear as signatories or otherwise in the accompanying correspondence, which I think may be of interest to members of the Company, and would express a hope that the dispersal of this volume among collectors in America may lead to the discovery of the present possessor of the old Minute Book, and to a copy being supplied by him to its original owners, the New England Company.

I may add that I am indebted to Savage's 'Genealogical History of the First Settlers in New England;' Drake's and Appleton's 'American Biographies;' Neal's 'History of New England,' 1720; Morton's 'New England's Memorial,' 1669; the 'Dictionary of National Biography;' and other sources for the biographical details here given.

I trust, in conclusion, that these fragmentary relics of the early history of our Company may not prove uninteresting to my brother members.

JOHN W. FORD,

Governor of the New England Company.

ENFIELD OLD PARK, MIDDLESEX :

*November 1896.*



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## BIOGRAPHICAL NOTES

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ELIPHALET ADAMS, born at Dedham, Mass., in 1677, graduated at Harvard in 1694, and after preaching in various places for ten years was appointed a Congregational minister in New London, Conn. Having become interested in the welfare of the Indians in the district, he acquired their language, and was both a man of learning and a popular preacher. He died at New London in 1753.

JOHN ALLYN was born in England, and married in New England in 1651. He was for many years Secretary of the United Colonies after 1657, when he was a lieutenant; he subsequently rose to be colonel. He was an Assistant in 1662, and so continued for many years; he was appointed a member of the Council in 1687, and died in 1696, leaving a large estate.

LADY 'ARMYN.'—Lady Armine was the daughter of Henry Talbot, fourth son of George, sixth Earl of Shrewsbury, and second wife of Sir William Armine, of Osgodby, co. Lincoln. She took a practical interest in the missionaries engaged in converting the Indians, as may be seen from the following Order. 'May 26, 1647.—It was ordered by the Government of the Massachusetts that the 20*l.* per annum given (in 1644) by the Lady Armin for teaching the Indians the knowledge of God may be called for and employed accordingly, and it is desired that some care be taken of the Indians on the Lord's days.' Lady Armine died in 1676.

HENRY ASHHURST (born about 1614) was the cadet of an old Lancashire family, at present represented by Ashhurst of Waterstock, co. Oxon. He became a merchant in the City of London, where he acquired a high character for great benevolence and piety. The first addresses from America after the Restoration were sent to Ashhurst to be delivered to the King. He was largely instrumental in obtaining the charter for the New England Company in 1662, and he became the first treasurer. He likewise promoted the translation of the Bible into Hindustani, and was a trustee of Boyle's Lectures in defence of Christianity. He made a considerable fortune, and left behind him a high character at his decease in 1680. He was interred at St. Augustine's, Watling Street.

SIR WILLIAM ASHHURST was the son of Henry. He was knighted by William III. at Whitehall in 1689, and was a representative of the City of London in many successive Parliaments. He was elected Lord Mayor in 1693, and was appointed Governor of the New England Company in 1696. He lived at Highgate and in Paternoster Row, and died at the former place in 1720. His son Sir Henry, the Town Clerk of London, was also an influential member of the Company for the long period of thirty-four years.

THOMAS BELL was one of the original members of the Company appointed by the Charter, and, so far as is known, the only member of the old parliamentary corporation who, with the exception of Mr. Deputy Richard Hutchinson, was included in the list of forty-five members nominated by the Crown in the Charter of 1662. *See* page iv. of Preface. His last attendance at the Company's meetings of which the Company possess any record was on the 6th October 1668. He appears from Eliot's letter, on page 49, to have been a personal friend of the latter, and still a member of the Company in 1671.

RICHARD BOURNE, born in England, was one of the first

settlers at Sandwich, Mass. Having resolved to devote himself to the conversion of the Indians, he went to Mashpee, Mass., in 1658, and, after acquiring a knowledge of the Indian language, was in 1670 appointed minister of an Indian church there. He died at Sandwich in 1682.

HON. ROBERT BOYLE, the first Governor of the Company, was the seventh son of Richard Boyle, first Earl of Cork, and was born at Lismore Castle, Ireland, January 25, 1627. After studying at Eton, and under the Rector of Stalbridge, Dorset, he went to the Continent, where he stayed for six years. On his return, in 1644, he found himself in possession, by his father's death, of the manor of Stalbridge, where he resided till 1650, and devoted himself to the study of chemistry and natural philosophy. After several visits to his Irish estates he settled in 1654 at Oxford, where he experimented extensively in pneumatics, and devoted earnest attention to the study of theology under Barlow, afterwards Bishop of Lincoln. In 1662 he was appointed Governor of the New England Company under the charter which he obtained through the influence of Lord Chancellor Clarendon, who was also one of the original members of the Company. Among the proofs which he gave of his zeal for religion, besides his own theological writings and eminent example, were his exertions, as a director of the East India Company, for the propagation of Christianity in the East, as well as procuring and circulating, at his own expense, translations of the Scriptures, and his bequest for the foundation of the Boyle Lectures 'for proving the Christian religion against Atheists, Theists (*i.e.* Deists), Pagans, Jews, and Mohammedans.' In 1668 he took up his residence permanently in London with his sister Lady Ranelagh, and was thenceforth able to devote much of his time to the business of the Royal Society, of which he was one of the original members. In 1689 the failing state of his health compelled him to resign his post as Governor of the Company, and he died unmarried



on December 30, 1691. He was buried at St. Martin's-in-the-Fields, Westminster. Besides contributing liberally towards the cost of printing Eliot's Indian Bible, he gave a large endowment to the Company by his will dated July 18, 1691.

SIMON BRADSTREET was born in Lincolnshire in 1603. After studying for one year at Emmanuel College, Cambridge, he became steward to the Countess of Warwick. He was appointed Secretary of Massachusetts on the formation of the colony, and was the youngest of all the Assistants who came over with the first charter. He succeeded John Leverett as Governor in 1679, and was chosen one of the Assistants in the Administration for fifty years in succession. Bradstreet married one of the daughters of Thomas Dudley. He was sent to England as Commissioner for the colonies in 1660, and appears from the Minutes to have attended a meeting of the Company on April 10, 1662. He died in 1697.

PETER BULKELEY was sent to England with William Stoughton, in 1676, to appear for the colony before the Council on the question of the boundary of the Massachusetts Patent. He was Speaker of the House of Deputies, and a son of the well-known minister of Concord.

CHARLES CHAUNCEY was born at Yardley, in Hertfordshire, in 1592. He was B.D. of Trinity College, Cambridge, where he was Greek Lecturer, and in 1627 became Vicar of Ware. Having stated that there was much Atheism, Popery, Arminianism, and heresy crept into the Church, and being opposed to rail round the communion-table and to kneeling at the altar, he was arraigned before the Court of High Commission, and not released from prison until he had made a recantation in Latin. For this act he became troubled in his conscience, and subsequently went to America, where he arrived at Plymouth in 1638. He became pastor of the Leyden Plymouth Church for about three years, and ultimately was appointed President of Harvard College, which

had been founded by the Rev. John Harvard, of Emmanuel College, Cambridge, who died in 1638, leaving 700*l.* for the purpose of erecting the college. Chauncey died in 1672, aged eighty.

BISHOP OF CHICHESTER, JOHN WILLIAMS, D.D., born in Northamptonshire in 1634, entered Magdalen Hall, Oxford, in 1651, and after taking his degrees in arts was ordained in 1658. In 1673 he was appointed rector of St. Mildred, Poultry, and after the Revolution became chaplain to King William and Queen Mary. In 1695 he preached the lectures founded by Boyle, and in December 1696 was promoted to the bishopric of Chichester. He was one of the founders of the Society for the Propagation of the Gospel in Foreign Parts, and in 1706 preached at St. Lawrence, Jewry, the anniversary sermon to which Dr. Cotton Mather appears to have taken exception in his letter of November 9, 1710. Dr. Williams was an able controversial writer and an intimate friend of Archbishop Tillotson. He died in 1709.<sup>1</sup>

<sup>1</sup> It may be interesting to record that Dr. Cotton Mather's suggestion that 'the new Society' should 'send a missionary or two for the Christianising of the Iroquois Indians' had already been anticipated. In an account of the Society for the Propagation of the Gospel in Foreign Parts published in 1706 it is stated that the Society received with great satisfaction a letter from the Lords Commissioners of Trade and Plantations stating that the Earl of Bellamont, who was Governor of New York and Massachusetts, and in or before 1697 had been elected a member of the New England Company, 'had several times represented to them the great want of some ministers of the Church of England to instruct the five nations of Indians on the frontiers of New York,' and upon the reading of this representation at a Council held by Queen Mary at St. James's on April 3, 1700, it was ordered that it be referred to the Archbishop of Canterbury to arrange that 'two Protestant ministers be appointed with a competent allowance to dwell amongst them in order to instruct them in the true religion.' As a result of this Order in Council and of further representations from Robert Livingston, Secretary of Indian Affairs in New York, and Colonel Joseph Dudley, Governor of New England, two missionaries were sent by the Society to the Iroquois Indians in 1705, and 'some

JOHN COTTON, son of John Cotton, Vicar of Boston, Lincolnshire, who has been called the Patriarch of New England, was born at Boston, Mass., in 1640. He was minister of Martha's Vineyard from 1664 to 1667; of Plymouth, Mass., from 1669 to 1697, and of Charleston, S. C., in 1698-9. He was eminent for his knowledge of the Indian language, and revised and corrected the second edition of Eliot's Indian Bible.

SAMUEL CRANSTON, son of John Cranston, President of Rhode Island from 1678 to 1680, became Governor of the colony in 1698, and was thirty times successively chosen to that post, holding the office until his death in 1727.

JAMES CUDWORTH is supposed to have gone over to New England in the 'Charles' in 1694. He resided at New Plymouth, and commanded as general the Plymouth troops

gentlemen and chief traders in New England' were encouraged to form themselves into 'a Society for the Propagation of Religion, and upon the fame of these noble designs the Congregational ministers at Boston drew up an account of the present state of Christianity and of the progress made in evangelising the poor savages in that country, written to the Honourable Sir William Ashurst, Governor of the Corporation for Propagating the Gospel among the Indians in New England and parts adjacent in America, who, with great courtesy, sent a copy of it to our Society, dated Boston in New England, and signed by Increase Mather, Cotton Mather, and Nehemiah Walter.' It was not, however, till about 1710 that any successful missionary work among the Five Nations appears to have been accomplished by 'the new Society;' but the Iroquois in New England had not been neglected by the New England Company, for early in 1698 the Company promptly acceded to a proposal of Lord Bellamont's to provide 'five itinerant ministers to preach the Gospel to the five nations of the Indians.' The bishop's 'reproach' was apparently not entirely undeserved, for the first missionary of the Society for the Propagation of the Gospel sent out to New York, in 1704, emphatically reported, with the concurrence of the clergy in the province, that 'to begin with the Indians is preposterous, for it is from the behaviour of the Christians here that they have had, and still have, their notions of Christianity, which God knows hath been generally such that it hath made the Indians to hate our religion.'

in the Indian wars. He had the character of a brave and prudent officer. Cudworth opposed the oppressive measures taken against the Quakers by the colonists. He was Deputy-Governor of the colonies in 1681, in which year he came over to England as their agent, and died here in 1682.

THOMAS DANFORTH was born in Suffolk in 1622. He was chosen an Assistant of Massachusetts Colony in 1659, and had a great share in managing public affairs during the most difficult times. He became Deputy-Governor in 1679, on Simon Bradstreet's appointment to be Governor at Leverett's death, and was appointed President of Maine at the end of the same year by the Massachusetts general court. Danforth opposed with firmness the proceedings of the courts in the prosecutions for witchcraft, in which the Mathers firmly believed, and he also generally opposed the putting to death, banishing, fining, cutting off ears, whipping, and imprisonment for so-called ecclesiastical offences. He died childless in 1699.

SAMUEL DANFORTH, nephew of the preceding, was born at Roxbury, Mass., in 1666. He graduated at Harvard in 1688, and subsequently became minister of the Congregational church in Taunton, Mass., where he died in 1727. He left a manuscript Indian dictionary, which seems to have been formed from Eliot's Indian Bible, as there is a reference under every word to a passage of Scripture.

JOSEPH DUDLEY, born in 1647, was the son of Thomas Dudley (and grandson of Captain Roger Dudley, who lost his life in the service of his country). His father was first Deputy-Governor and afterwards many times Governor and Deputy-Governor of Massachusetts Colony, and in 1597 raised a company of Volunteers and received a captaincy from Queen Elizabeth. Joseph Dudley graduated at Harvard in 1665. He visited England as Commissioner for the colonies in 1682, and

again in company with Increase Mather in 1689. He was member of the Council for Roxbury in 1675, and a member of the Council for Massachusetts under the new charter of William and Mary. From 1698 to 1701 he was Lieutenant Governor of the Isle of Wight, and finally Governor of Massachusetts from 1702 to 1715. He died at Roxbury in 1720.

WILLIAM DUMMER was born in Boston, Mass., in 1677. While visiting England he was appointed Lieutenant-Governor of Massachusetts in 1716, and acted as Governor and Commander-in-Chief from 1723 to 1728. He conducted the war with the Indians with skill, and was respected for his ability and zealous regard for the public good.

JOHN ELIOT, the translator of the Bible into the Indian language, and known as the Apostle of the Indians, was born either at Widford, Hertfordshire, where he was baptized on August 5, 1604, or at Nazing, Essex, where his father, a yeoman, lived. John Eliot entered as a pensioner at Jesus College, Cambridge, March 20, 1619, and took his degree in 1622. He was for some years usher in a school at Little Baddow, near Chelmsford, kept by the Rev. Thomas Hooker, afterwards (1639) pastor of the first church at Cambridge, Massachusetts. Eliot had taken orders in the Church of England, but his opinions led him to quit his native country, and he went in 1631 to New England, where he joined himself to Mr. Wilson's congregation at Boston, amongst whom he preached occasionally for some time; but the next year, several of his old acquaintances coming over, he settled with them at Roxbury, about a mile from Boston, and continued in the exercise of the pastoral office among them almost sixty years. His indefatigable pains and labour in converting the Indians are known to all the world. This part of his work was his greatest delight, and though he travelled constantly among the Indians once a fortnight, yet he did not neglect his duty at Roxbury. He was a man

of great piety and zeal for religion, and yet of universal love and charity to all men. When he was, in a manner, quite decayed with age, being asked how he did, he replied, 'Alas! I have lost everything: my understanding leaves me, my memory fails me, my utterance fails me; but, I thank God, my charity holds out still. I find that rather grows than fails.' He was a good scholar, especially in the languages, and one who would never allow himself to be idle. He had gained the affections of the Indian converts by his affability and good nature to such a degree that they would run all hazards to serve him, and his name is still mentioned by them with honour. He lived till he was quite worn out, and used to say merrily that his old acquaintances had been gone to heaven so long before him that he was afraid they would think he was gone the wrong way because he stayed so long behind. But at last, after a life of great labour and usefulness, he died in peace at his house at Roxbury, in the eighty-seventh year of his age, on May 20, 1690. He married in 1632 Hanna Mumford, who followed him from England. Six children—a daughter and five sons—were born to them, but only one of the sons, the Rev. Joseph Eliot, minister of Guilford, Conn., from 1664 to 1694, survived his parents.

JOHN ENDECOTT, born at Dorchester in 1588, was a man of good family who arrived in New England with a number of others in 1628. They built Salem, the first town in the Massachusetts Patent, and the first Church was gathered there in 1629. (The first Church in New England was founded at Plymouth eight years earlier.) Endecott succeeded Winthrop, the father of the colony of Massachusetts, as Governor, a post which he held for sixteen years; and in 1659, in that capacity, sentenced three Quakers—William Robinson, Marmaduke Stevenson, and Mary Dyer—to be hanged for their opinions, which sentence was carried out on the men, but Mary Dyer was reprieved at the gallows and banished. He visited Mt. Wollaston, a plantation founded by Captain Wollaston in

1625, where he caused their 'maypole to be cut down, and rebuked the people for their profaneness, and admonished them to look to it that they walked better.' There is a good portrait of him in the State House at Boston, where also are likenesses of Bradstreet and Leverett. Bancroft, the historian of the United States, describes him as 'a man of dauntless courage, benevolent though austere, firm though choleric, of a rugged nature which the sternest form of Puritanism had not served to mellow.' His name appears in the original charter of Massachusetts signed by Charles I. in 1628-9. Endecott died Governor of the colony in March 1665.

JAMES FITCH was born in Essex in 1622. He went to New England in 1638, and became the first minister at Norwich, Conn. He preached to the Mohicans in their own language, induced them to cultivate land, and gave them some of his own.

JOHN FOSTER, a merchant, from Aylesbury, Bucks, was a member of the Council of the Governor of Massachusetts, and in 1698 was appointed one of the Company's Commissioners in New England. He died in 1711.

HABBAKUK GLOVER, brother of Thomas Glover, and John Eliot's son-in-law, was in 1669 teacher at the Indian village of Pakeunit, near Natick, Massachusetts. He died in 1698.

DANIEL GOOKIN, born in Kent about 1612, went with his father to Virginia in 1621, but removed to Cambridge, Massachusetts, in 1644. In 1651 he was Speaker of the House of Deputies, and in 1652 was elected a magistrate. In 1656 he was appointed Superintendent of all the Indians who acknowledged the Government of Massachusetts—an office which he retained until his death, in 1687, although he became unpopular because of the protection which, as a magistrate, he extended to the Indians. He zealously co-

operated with John Eliot in his efforts for their spiritual instruction. He died so poor that Eliot solicited from Robert Boyle a gift of 10*l.* for his widow.

HARVARD COLLEGE.—‘1639: This year a College for the Education of Youth in all the liberal Arts and sciences was erected at New Town, about 6 or 8 miles from Boston, which upon this occasion changed its name for that of Cambridge; the General Court held at Boston, September 8, 1630, had advanced about 400 Pounds towards such a design, but that not being sufficient, and the low circumstances of their Affairs at that time not allowing them to advance a greater sum, the project slept, till the death of the Revd. Mr. John Harvard, lately come from England, who by his last Will and Testament bequeath’d the sum of seven hundred seventy nine pounds seventeen shillings and two pence towards the carrying on the work: Upon his decease, a Committee was chosen to manage the undertaking which now met with encouragement from the other Colonies; and several private gentlemen finding that there was a probability of carrying it through, contributed large sums of money towards it. The College being built was, in honour of their great benefactor, called by the name of HARVARD COLLEDGE. It was no better than a Schola Illustris for the first ten years, but was then incorporated by a Charter bearing date May 31, 1650, from the Government of the Massachusetts Colony; the Honourable Thomas Dudley being then Governour.

‘It consists at present of a President, five Fellows, and a Treasurer; the Governour of the Province, the Deputy Governour, and all the Magistrates of the Colony, with the Ministers of the six neighbouring Towns, for the Time being, being appointed as Overseers; the President’s Salary was at first paid out of the Publick Treasury, but the Profits of the Charlestown Ferry being settled upon the College, and, several Gentlemen both in Old and New England contributing



very largely towards the Revenues of it, it was quickly able to subsist of it self.

'Some time after another College was built near the former for the Education of the Indians, at the Charge of the Honourable Corporation for Propagating the Gospel in New England, and was called the Indian College; but 'tis now converted into a Printing-House, by the Direction of the said Corporation; it being found impracticable to persuade the Indian Youth to a Love of Learning. There is still due provision made for the accomodation of such Indians, as shall be admitted into the College, but there never were above four or five of them educated there; and but one, namely Caleb Cheeschaumuck, who took his Degrees in the year 1665. For Eleazar, the Indian youth mention'd in Dr. Mather's "Church History," B. 3, p. 153, who should have taken his Degrees in the year 1679, died that year before the commencement came; and he was the last that was educated in the College.'<sup>1</sup> Neal's 'History of New England' 1720.

THOMAS HINCKLEY, born in England about 1618, succeeded Josiah Winslow as Governor of Plymouth, which post he held from 1681 to 1686, when the colony was included in the same Commission with Massachusetts. He was a member of the Council under the charter, and died at Barnstable, Mass., in 1706.

THOMAS JAMES, son of the first minister of Charlestown, Mass., was minister of East Hampton, Long Island, from 1650 till his death in 1696.

MARMADUKE JOHNSON was the printer sent out to New England by the Company in 1660 to print the first edition of Eliot's Indian Bible. See pages iv. and v. of Preface, and 6, 9, and 62. His name appears, together with that of

<sup>1</sup> A printed list (dated 1721) of the graduates of Harvard College from 1642 to 1721 is still in the Company's possession.

Samuel Green, on the title-page of both the New Testament and Bible printed at Cambridge, Mass., in 1661 and 1668 respectively, but the name of Samuel Green only appears as printer of the second and last version of Eliot's Bible, published in 1685.

WILLIAM LEETE, who was born about 1608, and went to New England in 1637, was Governor of Connecticut from 1661-5 and from 1676 till his death in 1688. He was one of the founders of Guilford, Conn.

SIR JOHN LEVERETT, born in 1616, went to America with his father from Boston in 1638. He was an elder of the Church in Boston, Mass., and representative for the colony, 1651-3. In 1671-2 he was Deputy-Governor, and Governor from 1678 to 1678, when he was succeeded by Bradstreet. Leverett was appointed by Oliver Cromwell in 1653 to raise 500 volunteers for service against the Dutch, who were threatening the colony, and with whom England was at war; but the declaration of peace prevented any action being taken. In 1676 he was knighted and created a baronet by Charles II. in acknowledgment of his services to the New England colonies during their war with the Indians under King Philip. He died at Boston in 1679. His grandson, another John Leverett, was President of Harvard College, and gave a character to that institution which it had never before attained.

EARL OF LIMERICK, THOMAS DONGAN, OR DUNGAN, brother of the first Earl, was born at Castletown, co. Kildare, Ireland, in 1634. He early entered the army, and was for some time Colonel of an Irish regiment in the service of Louis XIV. Later he was made Lieutenant-Governor of Tangier by Charles II., and in 1682 the Duke of York appointed him Governor of the Colony of New York. In 1686 he gave a charter to the City of New York, and in 1688 resigned his office, but did not return to England till three years later. On the death of his brother in 1698, notwithstanding the

attainder of the latter in 1691, he appears to have assumed and been generally allowed the peerage. He died in London in 1715, when the Earldom became extinct.

INCREASE MATHER, D.D., born in 1689, was the son of Richard Mather, of Winwick, in Lancashire, who was suspended for nonconformity, and deprived of his living in 1684, on information lodged that he did not wear a surplice. Resolving to find a new sphere in America, he embarked at Bristol in June 1685, where his son Increase ultimately became President of Harvard College, a post which he held for many years. After graduating at Harvard Increase Mather entered Trinity College, Dublin, and was admitted M.A. in 1658. He married a daughter of the Rev. J. Cotton, sen. Mather came to England as representative of the United Colonies in 1688, and returned with the new Governor, Sir William Phipps (who was appointed at his suggestion), in 1692. Increase Mather died at Boston in 1723, in his eighty-fifth year, having been a preacher for sixty-six years, and minister of the same church for upwards of sixty years. He was long noted as a laborious preacher amongst the Indians.

COTTON MATHER, D.D. (Glasgow) and F.R.S., eldest son of Increase Mather, was born at Boston, Mass., in 1663, and graduated at Harvard in 1678. He became a master of many languages, including Iroquois; and from 1684, as a minister at Boston, was a leading spirit in civil as well as ecclesiastical matters. He was the author of three hundred and eighty-three publications, and took a fatal interest in witchcraft. He died at Boston in 1728. His most valuable work is '*Magnalia Christi Americani, or An Ecclesiastical History of New England.*' He was appointed one of the Company's Commissioners in New England in February 1698. His third wife was a daughter of Samuel Lee, the Puritan divine.

THOMAS MAYHEW was born in England in 1592. He was a merchant in Southampton, and went to America in 1631. He became Governor of Martha's Vineyard, where he aided his son in converting the Indians, who were exceedingly attached to him. He preached to the natives as well as to the English, and in Philip's Indian war in 1675-6 these Indians kept aloof from the conflict and guarded their friend. He died in 1682. Thomas, his son, who was learned in Latin, Greek, and Hebrew, was the first minister of Martha's Vineyard. He began to preach to the Indians there in 1646 : in 1650 he had one hundred converts. He sailed for England in 1657 for the purpose of obtaining aid and assistance from the New England Company in his work, but the vessel was lost at sea, and never heard of again. Thomas Mayhew, jun., was only thirty-six when this tragic end overtook him.

EXPERIENCE MAYHEW was born in 1678. He was the son of the Rev. John Mayhew and the grandson of Thomas Mayhew, and succeeded them as a minister to the Indians at Martha's Vineyard in 1694. Mayhew was employed by the New England Company to make a new version of the Psalms and of St. John's Gospel in the Indian language, which he did in 1709. He published in 1727 'Indian Converts,' being lives of thirty Indian ministers and of eighty other pious Indians—now an excessively rare work. He died in 1758. His son Zachariah was Indian missionary at Martha's Vineyard from 1767 till his death in 1806. His son John was well skilled in the Indian language, and succeeded his father in the mission work at the Vineyard, where he preached once a week in the Indian language.<sup>1</sup>

<sup>1</sup> John Eliot, writing of the Mayhews and their work, says:—'If any of the human race ever enjoyed the luxury of doing good, if any Christian ever could declare what it is to have peace, not as the world gives, but which surpasses the conceptions of those who look not beyond this world, we may believe this was the happiness of the Mayhews.' The Mayhews, father, son, grandson, and great-grandson, were all in turn engaged at missionary work in the island of Martha's Vineyard, on the south coast of Massachusetts.

CHARLES MORTON, born in Cornwall in 1627, was the son of the Rev. Nicholas Morton, and was educated at Oxford, where he graduated B.A. in 1649 and M.A. in 1652. In 1655 he was appointed to the rectory of Blisland, Cornwall, but was ejected by the Act of Uniformity in 1662, and set up a school at Stoke Newington, where Daniel Defoe was one of his pupils. In 1686 he went to New England, and was inducted as minister of the first church in Charlestown, Mass. His name is the second of the petitioners to the Council on October 2, 1693, for some encouragement to a system of propagating Christianity among the Indians. About 1694 his health began to fail, and he died at Charlestown on April 11, 1698. He was a man of great learning, and was appointed Vice-President of Harvard.

FRANCIS NEWMAN, born in England early in the seventeenth century, emigrated to New Hampshire in 1688, and subsequently removed to the colony of New Haven, where he became secretary under the first Governor, Theophilus Eaton. In 1653 he was appointed Assistant Governor, and in 1654-8 served as Commissioner of the United Colonies. In the latter year he succeeded to the governorship, which office he held until his death in 1660.

SIR FRANCIS NICHOLSON, born in 1660, entered the army in 1678, was appointed Lieutenant-Governor of New England in 1686, and four years later Lieutenant-Governor of Virginia, where he devoted his energy to assisting in the foundation of William and Mary College, to the establishment of schools, and to the improvement of the condition of the clergy. In 1705 he was recalled, and for the next six years was chiefly engaged in military services against the French in Canada and Acadia (Nova Scotia). In 1713 he was appointed Governor of Acadia, and in 1719 of South Carolina. He died in London in 1728.

JAMES NOYES, son of the Rev. James Noyes, who emi-

grated to New England in 1634, was born at Newbury, Massachusetts, in 1640. He graduated at Harvard in 1659, and was minister of the church in Stonington, Conn., from 1674 until his death in 1719. He was one of the first trustees of Yale College, and also practised medicine with success.

THOMAS PEARCE went to New England in 'The Griffin' in 1633. He became a person of high reputation in Boston, and died in 1669.

SIR WILLIAM PHIPPS, Governor of Massachusetts, born in 1651 near Pemaquid, Maine, began life as a ship carpenter, and in time became a merchant captain at Boston, Massachusetts, where he married the widow of John Hull, daughter of Roger Spencer. With the aid of Christopher, second Duke of Albemarle, and son of one of the original members of the Company, he acquired a fortune of 16,000*l.* by discovering a lost treasure ship, and on his second visit to England, in 1687, he was knighted. In the same year he was appointed by the King Provost Marshal-General of New England, and in 1690 he commanded the expeditions against the French at Port Royal, Montreal, and Quebec. In 1691 he was appointed Governor of Massachusetts under the new Charter, but three years later was recalled to England. He died in London in 1695, and was buried in the Church of St. Mary Woolnoth in Lombard Street.

GRINDALL RAWSON, son of Edward Rawson, secretary of Massachusetts colony and 'steward or agent for the receiving and disposing of such goods and commodities as should be sent to the United Colonies from England towards Christianising the Indians,' was born in Boston, Massachusetts, in 1659. He graduated at Harvard in 1678, and was minister of a church in Mendon, Massachusetts, from 1680 until his death in 1715. He was instructed by the Company's Com-

missioners in 1698 to visit the Indians in New England, and an account of this visit was published in the 'Massachusetts Historical Collections.' He published a work entitled 'The Confessions of Faith,' written in English and also in the Indian dialect.

JOHN RICHARDS, born in England, was a rich merchant in Boston, Mass., and sergeant-major of the Suffolk regiment in 1688-9. After holding various public offices he became a judge of the Superior Court in 1692 and councillor from 1692 till his death in 1694.

GURDON SALTONSTALL, great grandson of Sir Richard Saltonstall, one of the fathers of Massachusetts colony and, after his return to England in 1631, ambassador and judge, was born in Massachusetts in 1666. He graduated at Harvard in 1684, and was ordained minister of New London in 1691. On the death of his friend Fitz-John Winthrop in 1707 he was chosen to succeed him as Governor of Connecticut, and was continued in the office by annual election till his own death in 1724. He took a leading part in the foundation and management of Yale College.

PETER SARGEANT went to New England in 1667 and settled as a merchant at Boston. On the overthrow of Sir Edmund Andros, Governor of New England, in 1689, he was nominated a councillor in the new charter. In 1698 he was appointed one of the Company's Commissioners in New England, and appears from Eliot's letter on page 37 to have been a relative of Henry Ashhurst, the first Treasurer. He died in 1714. His second wife was the widow of Sir William Phipps.

SAMUEL SEWALL was born at Bishopstoke in 1652, and went to New England in 1661. He took his first degree at Harvard in 1671 and his second in 1675. In 1688 he visited

England, and three years after his return to Boston became a Member of the Council and Judge of the Probate Court. He contributed liberally to the spread of the Gospel among Indians, and in 1698 was appointed one of the Company's Commissioners in New England, and soon afterwards their Secretary and Treasurer there. In 1718 he was appointed Chief Justice, and served till 1728. He died at Boston, Mass., on January 1, 1730.

THOMAS SHEPARD, born at Towcester in 1605, graduated at Oxford in 1627, and after being ordained in the Established Church became tutor and chaplain in the family of Sir Richard Darby. He left England in 1635 and settled in Boston, and from that time till his death on August 25, 1649, was minister of the Church in Cambridge, Mass., where he was active in founding Harvard College and instrumental in placing it there. He was a vigorous and popular writer on theological subjects, and published in 1648 'The Clear Sunshine of the Gospel Breaking forth upon the Indians of New England.'

WILLIAM SIMONS, an Indian minister at Dartmouth, Mass., who was well reported of by the Rev. Grindall Rawson and the Rev. Samuel Danforth in 1698 when, in pursuance of the orders of the Company's Commissioners, they visited the Indians on the plantations in the Province of Massachusetts Bay. He was still at Dartmouth in 1718 when visited by Experience Mayhew.

WILLIAM STOUGHTON, born in 1631, was the son of Israel Stoughton, who went to New England in 1631, but subsequently returning to England became a lieutenant-colonel in the Parliamentary Forces, and died during the Civil War. His son graduated at Harvard College in 1650, and was also for some time a fellow of New College, Oxford. He went to England as Commissioner for the Colonies in 1677, and was the first Lieutenant-Governor nominated by the Crown



under the Charter of William and Mary in 1686. He founded Stoughton Hall in Harvard College in 1698, and died unmarried at Dorchester, Mass., in 1701. He was the Chief Justice in the trial of the Witches, and Eliot says 'he was more obstinate in his errors than others on the Bench.'

ROBERT THOMPSON, the second Governor of the Company, was elected a member in 1668, and was appointed Governor in succession to the Hon. Robert Boyle in 1691. He held the post for five years, and was probably related to Sir William Thompson, one of the original members appointed by the Charter.

HEZEKIAH USHER, bookseller, was born in England about 1615, and in 1646 established himself in Boston, Mass. As agent for the Company he purchased in England in 1657 the press and types for printing Eliot's Indian Bible.

NEHEMIAH WALTER was born in Ireland in 1668. He was of English parentage, and went with his father, Thomas, to America in 1679, settling in Boston. He graduated at Harvard in 1684, and after living for a time in Nova Scotia became colleague to John Eliot. He married a daughter of Increase Mather, and was minister of Roxbury, Mass., from 1688 till his death in 1750. He was appointed one of the Company's Commissioners in New England in February 1698.

SAMUEL WILLIS, son of Governor George Willis, was born in England in 1632, and graduated at Harvard in 1653. He was chosen an Assistant in 1654, and married a daughter of John Haynes, Governor of Connecticut, who, about 1684, became the second wife of Eliot's son, Joseph, minister of Guilford, Conn.

JOHN WINTHROP, F.R.S., Governor of Connecticut, was born at Groton, near Hadleigh, Suffolk, in 1606, and was the eldest son of John Winthrop, who was elected Governor of

Massachusetts in 1629, and landed at Salem with the colony's charter in 1630. He was educated at Trinity College, Dublin; went to America in 1631, and was chosen a magistrate in Massachusetts. In 1635 he removed to Connecticut, and in 1645 founded what is now the city of New London. In 1657 he was elected Governor, and with the exception of one year held that post till his death. He obtained from Charles II. a charter which united the colonies of Connecticut and New Haven, and was named first Governor under it. He died at Boston in 1676.

JOHN, known as FITZ-JOHN WINTHROP, elder son of the preceding, was born at Ipswich, Mass., in 1639. He left Harvard without taking a degree in order to accept a commission from Richard Cromwell in the Parliamentary army, and accompanied General Monck (afterwards one of the original members of the Company) on his famous march to London in 1660. He returned to New England in 1663, and passed the remainder of his life in the military and civil employment of Connecticut. In 1690 he was appointed Major-General commanding the joint expedition against Canada, and from 1693 to 1698 was agent of Connecticut in London. He returned to the colony in 1698, and was Governor of Connecticut till his death in 1707.

JOSIAH WINSLOW, born in 1629, was the son of Edward Winslow, Governor of Plymouth colony, and was the first Governor born in New England. He was Assistant Governor from 1657 to 1673, and then Governor till his death in 1680. Winslow was chosen general of the joint forces in the war against the Narraganset tribe of Indians in 1675, and under him the first public school was established in that year. His father, Governor Winslow, came to England as agent for the colonies in 1649, partly with the view of furthering the constitution of a society for receiving contributions which might be raised for encouraging the propagation of the Gospel among the Indians. One of the well-known 'Eliot Tracts'

—‘The Clear Sunshine of the Gospel Breaking forth upon the Indians of New England’—was sent over for circulation by him in England, and, largely owing to the result of his labours, an ordinance of the Long Parliament was obtained in that year enacting that Winslow and fifteen others in England should be a corporation for furthering so good a work, and by virtue of that ordinance the New England Company was first established; and it is worthy of record that Hutchinson in his ‘History of Massachusetts,’ published in 1764, states (vol. i. p. 166) that ‘perhaps no fund of this nature has ever more faithfully been applied for the purposes for which it was raised.’

EPHRAIM WOODBRIDGE, son of the Rev. John Woodbridge and a grandson of Governor William Leete, graduated at Harvard in 1701, and in 1704 was appointed minister at Groton, near New London, Conn.

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*Errata.*

On pages 81, 83, and 88, *for* Walker, *read* Walter

On page 121, *for* Grolan, *read* Grotan

„ „ 123, *for* Hoyes, *read* Noyes

*From the Rev. John Eliot to Mr. Richard Lloyd,  
Treasurer of the Company.*

Worthy, Christian. & beloved freinds.

The Lord Jesus o<sup>r</sup> redeemer who hath by his blood wrought our deliverance fro<sup>m</sup> eternal wrath, doth daily drop out upon us fruits of his Redemption by delivering frō sicknesse sorrows & afflictions. And by virtue hereoff doe I stand before the Lord among the living, at this day, for I doe blesse the Lord, he hath in some measure recovered me, & inabled me to attend my work, though not w<sup>h</sup>out paine, my disease hangeth about me still, but not in vigor, I can pretty well indure my travaile, but if I travaile either in wet or cold, it doth shake me much, & is ready to lay me quite up againe, for which cause I am forced to be more wary, & observant of my selfe, then I have bene wont to be, for o<sup>r</sup> Indian affairs I must make bold to refer you to lērs of the Corporation. S<sup>r</sup> I received this yeare frō your selfe by the hand of M<sup>r</sup> Davy a p<sup>c</sup>el of good & well conditioned goods to the value of 11<sup>li</sup>—0—0 w<sup>ch</sup> you expresse to be the last of that gift w<sup>ch</sup> a deceased Servant of God gave to the Indian work, by the hand of Mr Jesse touching all w<sup>ch</sup> I shall (the Lord assisting) give an accompt the next yeare likewise I did receive a small pacquet of books fro<sup>m</sup> Mr Jessy, w<sup>ch</sup> I distributed & dis-

posed according to Mr Jessys appoyntment. Touching  
 o<sup>r</sup> payments here, the Co<sup>m</sup>missioners have put it into a  
 good way so far as I see, for Mr Usher hath very  
 lovingly & well paide us what concerned him. Touching  
 the Civile affaires among the Indians, I feare that for  
 time to come they will goe on more waryly, because the  
 Commissioners have discharged my brother at the end  
 of this yeare, who was assistant to me in y<sup>t</sup> matter, but  
 they doe not see need to imploy any body y<sup>t</sup> way. S<sup>r</sup>  
 ther is a godly young man, a Scholler, who this yeare  
 cometh over one some ocasions, his name is Mr Ince,  
 who hath a singular faculty to learne & prounc the  
 Indian tongue, far better then I have whom I have long  
 sollicitated to the work. but he hath kept a Schoole &  
 hath not had incuragmt in his Spirit and now he hath  
 promised me that if the Lord please not to fix him in  
 England he will returne unto this work now my request  
 unto your selfe and by your self to the whole asse<sup>m</sup>bly  
 of the hono<sup>r</sup>able Corporation is y<sup>t</sup> you would please to  
 take notice of him, & to incurag him to come back unto  
 this work of Christ here. but I must now cease furth<sup>r</sup>  
 to trouble you, & comending you to the Lord, & to the  
 word of his grace I rest.

Your loving broth<sup>r</sup> in o<sup>r</sup> deare Saviour

JOHN ELIOT.

Roxbury this 8<sup>t</sup> of the 8<sup>t</sup>. 57.

To his much hono<sup>r</sup>ed and Christian freind Mr  
 Floid Treasurer to the hono<sup>r</sup>able Corpora-  
 tion for spreading the Gospel among the  
 Indians in New Englnd.

These p<sup>r</sup>sent.

*From the Commissioners of the United Colonies to  
Mr. Richard Lloyd, Treasurer of the Company.*

Hon<sup>d</sup> & Worthy Gentlemen.

Yo<sup>r</sup> of the 8 of Aprill last in answere to o<sup>r</sup> of the 19th of September we have receaved & pused & thereby understand yo<sup>r</sup> paym<sup>t</sup> of o<sup>r</sup> bill of Exchange of 500<sup>li</sup> drawen upon yo<sup>u</sup> to Mr Hezekiah Usher as also the bill of 10<sup>li</sup> to Mr Stonestreete assign<sup>d</sup> to Mr Nanny together w<sup>th</sup> the paym<sup>t</sup> of 700<sup>li</sup> more to Mr Usher accordinge to o<sup>r</sup> advice & request. The bill of Exchange drawen upbn himselfe he hath accepted & paid p<sup>te</sup> thereof to good satisfaction & content. The rest is ready upon Demand as o<sup>r</sup> occasions shall require And we hope wilbe sufficient to defray the charges of this yeare, and that for the next we shall not charge you w<sup>th</sup> above 500<sup>li</sup> as yo<sup>u</sup> desire. It was never o<sup>r</sup> desire or intent to hinder the purchasing of Lands there, by drawing over any great So<sup>m</sup>es of money hither, further then the encouragem<sup>t</sup> of the work might require & to p<sup>e</sup>serve o<sup>r</sup>selves from running into debt or taking up money o<sup>r</sup> goods w<sup>th</sup> disadvantage, w<sup>ch</sup> we hop & beleieve yo<sup>u</sup> would have avoyded though we yet see not that the act of parliam<sup>t</sup> or the trust imposed therein obliges you to the purchasing of 2000<sup>li</sup> p. annum in case the p<sup>e</sup>sent & necessary charges for carrying on the work should require a larger yearely expence then hitherto it hath done. And the trueth is had we not bene more then once stirred up by yo<sup>e</sup>rselfes (as by the pusing yo<sup>r</sup> Letters yo<sup>u</sup> may please to see) to enlarge o<sup>r</sup> allowance to deserving instruments imployed in the work the charge



had not bene altogether so much as it is, yet notwithstanding we find it very difficult to procure fitt psons to ingage heerein as the worke calls for.

By o<sup>r</sup> last we certified yo<sup>u</sup> of Severall psons that we had encouraged to imploy their labo<sup>r</sup> in this kinde, but finde not that effect thereof as we hoped & desired. The losse of Mr Mayhew in relation to this worke is verie great, and so far as for the p<sup>r</sup>sent we can see, irreparable, o<sup>r</sup> thoughts have bene of some, and o<sup>r</sup> indeavo<sup>r</sup> have improved to the uttermost to supply that place w<sup>ch</sup> is the most considerable in that pte of the Country, his ffather (though ancient) is helpfull that way w<sup>th</sup> one other Englishman & two Indians that instruct the rest upon the Lords days and at other tymes. Mrs Mayhew (the widow of the deceased whom he left poore w<sup>th</sup> 6 or 7 children) desires that 3 boyes might be brought up in learning to fitt them for after service amongst the Indians, w<sup>ch</sup> we are slow to assent unto, in regard they are very younge & the charges wilbe great before they be fitt for imploy<sup>mt</sup> & then uncertayne how their myndes may be addicted or their hearts inclyned to this work, yet for the support & the incouraging of others we have allowed her 20<sup>li</sup> & taken upon us to defray the charge of the eldest sonne of about 10 yeares old now at Schoole for this yeare & shalbe willing to doe further for hym or her as yo<sup>u</sup> shall please to advise. Mr Peirson (we heare) is preparing his Catachisme for the presse, & is expected heere every day we hope to send yo<sup>u</sup> it by the next together w<sup>th</sup> this yeares accounts w<sup>ch</sup> as yet we have not had tyme to psent. The Lord in mercie carry on this great work in yo<sup>r</sup> & our hands to the glorie of

his name & the eternall good of the soules of the poore  
Indians. w<sup>ch</sup> are the prayers of.

Gentlemen

yo<sup>r</sup> verie Loving friends & Servants  
Comissioners of the United Colonies

FFRANCIS NEWMAN.

WILLIAM LEEFE.

Jo. ENDECOTT, pres<sup>dnt</sup>.

SIMON BRADSTREET.

THO. PEARCE.

JOS. WINSLOW.

JOHN WINTHROPP.

JOHN CALLCOTT.

Boston the 26<sup>th</sup> of September 1658.

To o<sup>r</sup> much hönred ffriends Richard ffloyd  
Esquier & to the rest of the hono<sup>rble</sup>  
Corporation for the propagation of the  
Gospell amongst the Indians in New  
England p<sup>r</sup>sent at Coops hall. London.

---

*From the Hon. Robert Boyle, Governor of the Company,  
to the Commissioners of the United Colonies.*

Honoured Gent :

Yo<sup>rs</sup> of the 10<sup>th</sup> of September last wee receaved  
together w<sup>th</sup> an accompt of the Indean Stock & of the  
last years disbursem<sup>ts</sup> in & for the propagacon of the  
Gospell amongst the Native Indians in New England  
& the parts adjacent in America w<sup>ch</sup> accompt wee well  
approve of not questioning in the least yo<sup>r</sup> wisdom and  
fidelitie in disposing & manadging that affaire desiring

Gods blessing upon the endeavors of such instruments as are & shall be employed herein. Wee have accepted yo<sup>r</sup> bill of 500<sup>l</sup> to be p<sup>d</sup> to Mr John Harwood by the 24<sup>th</sup> of June next hopinge that Mr Dyher wilbe pswaded to allow 14 p cent at least advance uppon the same, for wee are offered by Mr Edmo<sup>d</sup> White mchant 20<sup>l</sup> p. cent : advance who is contented to pay the monie beforehand in New England upon those termes & will take order that the same shalbe duly paid (when it shalbe required) by his correspondent Mr Humphry Davie living at Boston in New England wch being soe advantagious a pposition & wee leave it therefore to yo<sup>r</sup> wisdom & serious consideracon to treat wth the s<sup>d</sup> Mr Davie if you thinke meete wee being confident that you are such well willers to the worke, as that you will not omitt any endeavors wch lyeth in yo<sup>r</sup> power to promote the same. Wee desire you not to charge us the next yeare wth above 400<sup>l</sup> for although wee have (by Gods assistance) recoverd the lands wch were deteyned from us, yet it hath been done wth losse of all the meane profitts & verie greate charges & expences in suite of law, wee having had to doe wth a man who hath as little estate to recoupe us the wrongs done us, as he made scruple to doe the same.

As touching Marmaduke Johnson the Printer wee have recd l<sup>rs</sup> of recomendacon from Mr Eliot & Mr Chauncy president of yo<sup>r</sup> Colledge in New England both wch give ample testimonie of his abilitie & fitnes to be employed in printing books in the Indian language & desire that the peces wch doe yet remayne may passe through his hands upon whose recomdacons (being men of skill & judgm<sup>t</sup> in that business wee have conceived

such an opinion of his abilitie that wee had thoughts of contracting wth him againe much desiring that he should be further made use of if it may be conveniently done) but we referre it to your wisdomes after you shall have heard what Mr Elliot & Mr Chauncy can say on his behalf to doe therein as God shall direct you. In the meane time wee pray you to comitt the presse letters & implemts of printing belonging to us to the care of Mr Elliott to be pserved for our use. Mr Chauncy writes that by the fundamentall Constitucon of the Colledge all impressions belonge to them, with the licensing correcting & oversight of books printed & that they have allwaies had a suitable allowance by the sheete, wch they have been deprived of in the whole impression of the Indian Bible, and other Indian books, wch losse he desires might be considered, he alsoe desires that both in Grañer schooles & in the Colledge alsoe there should be appointed by us a fitt sallarie for scholemasters & Tutors in the Colledge for evrie Indian that is instructed by them to incourage them in the worke: a Copie of whose letter wee have herewth sent you, desiring you to consider thereof & by yo<sup>r</sup> next to lett us know yo<sup>r</sup> opinions concerning the same, for wee cannot certainly understand by Mr Chauncies lre what allowance he expecteth should be made to the Colledge upon books printed, nor to schoolemasters & Tutors, neith<sup>r</sup> can wee whout y<sup>r</sup> advice judge what is fitt to be allowed in that behalfe, wee finding in yo<sup>r</sup> Accompt divrs considerable soñes of monie wch you have alreadie paid & allowed to scholemasters & Tutors, & therefore desiring that all due incouragemt should be given to the Colledge, and all others who

labour in the good worke wee referre it to yo<sup>r</sup> consideracon, & shall be glad to receave some advice from you herein, after you have conferred wth Mr Chauncy about it. And soe wee comitt you to the guidance & protecon of the Almighty, whose blessing & Assistance wee implore both to you & us & all others employed in the propagacon of his glorious Gospell.

Signed by order of the Govno<sup>r</sup> & Companie  
for propagacon of the Gospell in New  
England & the pts adjacent in America.

Ro : BOYLE, Govn<sup>r</sup>.

London the        of  
1664.

Wee have sent over according to yo<sup>r</sup> request some Letters such as by advice wth Mr Johnson are judged most convenient for the worke wch wee have consigned to Mr Elliott because wee understand that you will not meete till Septemb next & for that there may be occasion to make use thereof in the meane time.

(*Endorsed.*)

ffabr : 1664.

A foule copie of the lre to the Com<sup>rs</sup> of the United  
Collonies in New Engl : *Impfect.*

To their honored freinds the Com<sup>rs</sup> of the  
United Collonies of New Engl. in New  
England or to any of them.

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*From Mr. Charles Chauncy, President of Harvard College,  
to the Hon. Robert Boyle, Governor of the Company.*

Right worth and much honoured in the Lord

Whom the Lord hath bene pleased, though in a more remote way, wth the charge of innumerable soules of the poore Indians heere natives in America. I p<sup>r</sup>sume so farre, that yo<sup>r</sup> piety and candor is such, that it wilbee gratefull unto you, if I doe p<sup>r</sup>sent you w<sup>th</sup> a fewe words in order to promout this great designe. ther are two things that mainely conduce by way of p<sup>r</sup>paration to the conversion of the Indians, the schooles for ther education, and the printing presse to furnish them w<sup>th</sup> fit bookes, to bring up ther children in schooles, and catechisme. for this latter worke it hath pleased you to send over to us an able printer Marmaduke Johnson who though he hath bene in former times loose in his life and conversation, yet this last yeere he hath bene very much reformed, and in likelihood one that may carry on the printing worke w<sup>th</sup> greater advantage if your selves shall be pleased to co<sup>m</sup>it the managing of the presse to him, and to furnish him w<sup>th</sup> fonts of letters, for the printing of English, Indian, latine and Greeke, and some also for Hebrewes, provided that he live not asunder from his wife, as he hath done before, over long, w<sup>ch</sup> now is reported to bee dead, as also that the Colledge to w<sup>ch</sup> all impressions from the foundation of it belonge, together w<sup>th</sup> the licensing, correcting, and oversight of bookes printed, have a suitable allowance by the sheet, w<sup>ch</sup> they have been deprived of in the whole impression of the Indian Bible w<sup>ch</sup> losse I intreat you to consider, for it is not too late, besides other Indian books have been printed w<sup>th</sup>out any advantage at all to the Colledge.

Now as concerning schooles for the Indians there hath not been wanting eyther diligence or faithfullnes in o<sup>r</sup> honor<sup>d</sup> Co<sup>m</sup>isioners to provide for them heere. yet it were to bee wished that both in Gramer Schooles, and in o<sup>r</sup> Colledge also there should be appointed by yo<sup>r</sup> selves a fit salary for schoole maisters and Tutors in the Colledge for every Indian that is instructed by them to incourage them in the worke, wherein they have to deale w<sup>th</sup> such nasty salvages, and of whom they are to have a greater care and diligent inspection: as it used to bee in Colledges in Universyties in the education of feelow Co<sup>m</sup>oners w<sup>ch</sup> in Oxford hath bene no lesse than 2<sup>l</sup> by the quarter. I speake not in regard of my selfe, though I have trained up two of the Indians and instructed them in Arts and languages untill that nowe they are in some good measure fit to preach to the Indians and doe it w<sup>th</sup> hope of comfortable successe. but I speake it for this purpose, that it may proceed from yourselves as a standing allowance to incourage so great a work.

I would not bee too bold w<sup>th</sup> you, but as the government of the Colledge is co<sup>m</sup>itted unto mee, and I doe greatly thirst after the promoting of so glorious and pretious a worke, I have suggested the p<sup>r</sup>misses and I desire the Lord to psper the worke, and to yo<sup>r</sup>selves and all pious endeavors about it, and rest

Your Wor<sup>ps</sup> in the Lord to my power

firo' Cambridge 2 Octr 1664.

CHARLES CHAUNCY.

To the Hon<sup>ble</sup> Robert Boyle Esq<sup>r</sup> Govern<sup>r</sup>  
of the Corporation ffor the Indians in  
New England. thes p<sup>r</sup>sent.

(Endorsed.)

Mr. Chauncies l<sup>re</sup> Govno<sup>r</sup> of the Colledge in New Engl. a Copie to be sent to the Co<sup>m</sup>ission<sup>rs</sup> there.

*From the Commissioners of the United Colonies to the  
Hon. Robert Boyle, Governor of the Company.*

Right Honourable

Yours of y<sup>e</sup> 1<sup>st</sup> of March 64 wee have received much rejoyceing to see y<sup>e</sup> Continuance of yo<sup>r</sup> pious Care & sedulous endeavour to promote this glorious & hopefull worke of y<sup>e</sup> Conversion of these poore Natives in this remote parte of y<sup>e</sup> World, who notwithstanding all y<sup>e</sup> temptations & discouragements they are compassed about with yet accordinge to y<sup>e</sup> information wee have received from y<sup>e</sup> instruements imployed therein doe continue their wonted care, & diligence & in attending to y<sup>e</sup> things of God & their owne everlasting salvation, & sundery are daly added to their meetings professing themselves willing to heare & learne y<sup>e</sup> knowledge of God in Jesus Christ a further & more pticuler acct hereof wee must referre to Mr Elliot; ffor yo<sup>r</sup> hono<sup>r</sup>s acceptance of o<sup>r</sup> last returne wee psent our humble thanks; yo<sup>r</sup> pleasure signified refering to y<sup>e</sup> advance to be made by such as receive y<sup>r</sup> moneyes in England wee acquainted Capt. Davy & Mr Usher therewith, on heareing whereof Capt. Davy tendered 15<sup>li</sup> p ct & after some conferrance had with him his finall answer was y<sup>t</sup> in case Mast<sup>r</sup> Usher would give 16<sup>li</sup> hee was willing y<sup>t</sup> hee should have it which Mr Usher complying in according to yo<sup>r</sup> advice wee have given him bills for 400<sup>li</sup> & for y<sup>t</sup> which hee received last yeare hee hath consented to allow 14<sup>li</sup> p. ct that which hee now allows 16<sup>li</sup> p. ct adv: to bee pd in Cash here, on all demands as y<sup>e</sup> receivers have occasion whereby all



danger of Losse by any Exegent as alsoe charges for keeping acco<sup>ts</sup> is wholly prevented, wee apprehend is a competent & full allowance, such as will not easily bee bettered as to y<sup>e</sup> ende intended. Yo<sup>r</sup> hono<sup>rs</sup> direction refering y<sup>e</sup> printing presses wee have also attended, and at Mr Elliots Request<sup>e</sup> wee have consented to allow for y<sup>e</sup> printing of y<sup>e</sup> practice of piety 40<sup>s</sup> per sheet y<sup>e</sup> printer makeing allowance for y<sup>e</sup> correction of y<sup>e</sup> Presse and wee findeing pap: & Mr Johnson is joynte partner with o<sup>r</sup> printer in y<sup>e</sup> worke. what Lett<sup>rs</sup> hee hath now brought over wee doe not yet understand y<sup>e</sup> gt of but are advised y<sup>t</sup> they are not the same y<sup>t</sup> were advised by himselfe here; hee told us y<sup>t</sup> y<sup>e</sup> whole font were nt belonging to y<sup>e</sup> Corporation, by reason y<sup>t</sup> y<sup>e</sup> monyes y<sup>t</sup> hee received of yo<sup>r</sup>selves was not suffissient for y<sup>e</sup> purchas thereof wee are not able of giveing yo<sup>r</sup> hono<sup>r</sup> a further acco<sup>t</sup> by reason y<sup>t</sup> wee are ignorant of what monyes hee received of yo<sup>r</sup>selves, as also of y<sup>e</sup> acco of y<sup>e</sup> letters hee acknowledged to bee yours: he haveing now brought over a printing presse with Supplye of letters for him Selfe; besides his intrest which hee claimes in y<sup>t</sup> font of Le<sup>rs</sup> which he sayth is yo<sup>rs</sup> wee apprehend y<sup>t</sup> it will bee lesse convenient y<sup>t</sup> y<sup>e</sup> publicke stocke should continue mixt with his, which wee shall endeavour to prevent being enabled thereto by yo<sup>r</sup> hono<sup>rs</sup> further information, wee have also conferred with Mr Chauncy Mr Elliot being present in relation to his Letter & finde y<sup>t</sup> y<sup>e</sup> former president did agree with y<sup>e</sup> Printer to allow y<sup>e</sup> Colledge for y<sup>e</sup> use of their Presse letters, & all other Charges about y<sup>e</sup> same, correcting of y<sup>e</sup> Presse being included, y<sup>e</sup> sume of 10<sup>s</sup> p sheet but y<sup>e</sup>

Presse & Letters being 'now yo<sup>rs</sup> & a full allowance made y<sup>e</sup> Printer for all other charges, wee see not y<sup>e</sup> like reason to doe it now, yet neverthelesse, if you shall please to order any encorragemt to the Colledge, on this or any other Consideration wee shall thankfully embrace it, wee have also satisfied Mr Chauncy & Mr Elliot y<sup>t</sup> y<sup>e</sup> allowance made by us to y<sup>e</sup> schoolem<sup>rs</sup> & Tutors have been sufficit & equall, wee haveing noe other aime or interest save y<sup>e</sup> only promoting of soe good a worke according to y<sup>e</sup> truste reposed in us, wee understand by Mr Elliot y<sup>t</sup> yo<sup>r</sup> honours have ordered him to translate into y<sup>e</sup> Indian Language & cause to bee printed y<sup>e</sup> Practice of Piety and some works of Mr Shepherds w<sup>ch</sup> will cost nere 200<sup>li</sup> we humbly conceive y<sup>t</sup> those w<sup>th</sup> what are already printed will bee sufficient for y<sup>e</sup> natives for many yeares & had they ben lesser books or some abridgem<sup>t</sup> of these they would have ben altogether as usefull for y<sup>e</sup> Indians & y<sup>e</sup> disbursm<sup>ts</sup> for y<sup>e</sup> same farre lesse; we have herewith sent yo<sup>r</sup> hono<sup>rs</sup> an acco<sup>t</sup> of y<sup>e</sup> last yeares disburstm<sup>ts</sup> wherein is something charged for powder & shoott deliver'd Mr Eliot for y<sup>e</sup> Indians to bee imployed only for their necessary defence against y<sup>e</sup> Mohawks which are professed Enimies to all o<sup>r</sup>: neighbouring Indians & have slayne sundry of them.

The Providence of y<sup>e</sup> Lord refering to y<sup>e</sup> two Indian Stud<sup>ts</sup> at y<sup>e</sup> Colledge have been very sad & humbling y<sup>t</sup> one of y<sup>m</sup> goeing home to vissit his parents about 100 miles distant on Martins Vinyard in his returne y<sup>e</sup> vessell wherein hee was being cast away, both hee & all y<sup>e</sup> soules in it about 7 or 8; Psons were lost, whether by shipwrack or by massacre of y<sup>e</sup> Indians wee

cannot yet certainly find out: the other surviveing took his degree this summer of Bacheldor of Art but is now fallen into a deep Consumption an epidemicall disease among y<sup>e</sup> natives & mortall soe y<sup>t</sup> there remains littell hope of his life, y<sup>e</sup> remaind<sup>r</sup> are in No. 7 whereof one is lately entred into y<sup>e</sup> Colledge a towardly lad & apt witt for a scholler, & y<sup>e</sup> other 6 are at y<sup>e</sup> schoole 3 of them at Roxberry to learne English, & 3 at y<sup>e</sup> Gram<sup>r</sup> Schoole in Cambridge, but they alsoe are in y<sup>e</sup> Lords hands to dispose of according to his good pleasure.

Before wee conclude its necessary y<sup>t</sup> wee give yo<sup>r</sup> honours an acct (though but brefely) of o<sup>r</sup> present Capassity in this o<sup>r</sup> returne, which stands thus (i.e.) our Confederracon being at present under consideration of a trienall meeting in lew of y<sup>t</sup> which was yearly except in Case of any immergency, that y<sup>e</sup> trust reposed in us by yo<sup>r</sup>selves might not bee neglected it was agreed at our last meeting that those two years wherein y<sup>e</sup> whole number of Commissioners did not meet; y<sup>e</sup> Co<sup>m</sup>issioners for y<sup>e</sup> Massachus<sup>ts</sup>: Colony with any one of y<sup>e</sup> Com<sup>rs</sup> for y<sup>e</sup> other Coll: meeting at Boston at the ordinary time; they should transe act y<sup>t</sup> affare, & make returne thereof to yo<sup>r</sup> hono<sup>rs</sup> as also to give an acco<sup>t</sup> of such their acts to y<sup>e</sup> whole N<sup>o</sup> of Com<sup>ers</sup> at their trienall meeting, in observance of w<sup>ch</sup> agreement wee have mett, & made upp y<sup>e</sup> acco<sup>t</sup> w<sup>th</sup> Mr Usher as therein is more p<sup>t</sup>iculerly exprest; thus haveing endeavoured faithfully to psent yo<sup>r</sup> hono<sup>rs</sup> with y<sup>e</sup> true state of y<sup>e</sup> whole matter, now the God of all Grace & mercy abundantly recompence all yo<sup>r</sup> labour of Love: & Care for y<sup>e</sup> Spirituall good of these poore people; blesse & prosp<sup>or</sup> o<sup>r</sup> deare Native Country, &

continue peace with truth here with y<sup>e</sup> free passage  
of y<sup>e</sup> Gospell of o<sup>r</sup> Lorde & Saviour Jesus Christ, &  
further progresse of this good worke amongst these  
poore natives, w<sup>ch</sup> is y<sup>e</sup> humble prayer & request of

Right Honourable  
yo<sup>r</sup> hon<sup>ors</sup> humble Servants  
JOHN WINTHROP  
SIMON BRADSTREETE  
THOMAS DANFORTH.

Boston Sept 13 : 1665.

Copied out of the orriginall on file and exam<sup>d</sup>  
4. 10. 65.

By THOMAS DANFORTH.  
Sept<sup>r</sup> 13. 1665.

(*Endorsed.*)

Copie of letre from the Com<sup>rs</sup> in New England.

*From the Hon. Robert Boyle, Governor of the Company,  
to the Commissioners of the United Colonies.*

[The Coppy of a letter sent June 1668.]

Honoured Gent<sup>n</sup>.

Y<sup>rs</sup> of the 27<sup>th</sup> Jan. Last came safe to our  
hands which acquaints us with what wee cannot  
but take notice of with Joy & thankfullness namely,  
The great Care & Concerne you have continued in  
furthering and Incourraging the worke of the Lord  
among the Indians; and the Alacrity exprest by the  
persons employed about it, notwithstanding the late sad  
Discouragments that have fallen upon that undertaking  
partly through the hand of God in the fire (which hath

consumed part of our Revenue) & partly through the oppositions of some men who by force or fraud have Indevoured to divert what rightly belongs thereunto. But although their attempts have been a Trouble and a charge to us, yet through the good hand of God upon us, we have found Justice & favour in all those courts of Judicature where our Affaires have been Tryed & Transacted and wee hope the Lord will so shine upon our future Indevours as that (at the Least) the greatest part of our former Income will be so resetled that not only wee, but those that shall succeed us, may hand it over to you; & thereby the Gospell of our lord Jesus may runn & be gloryfied, & the savor thereof extended to the ends of the earth.

Wee were bold in our Former Letter to recommend the care of this good worke to you for a yeare without furnishing you from hence wherewithall to carry it on; only expressing our desyres that nothing might bee wanting that should be judg'd necessary to continue y<sup>e</sup> very Being of it. And we also then acquainted you with our Low condition as that which reduced us so to proceede. And thogh since that time it is not yet much bettered, only that we are something recovered out of debt, yet we shall now adde, That wee hope befor your next to see ourselves so farre freed as well from our Debts as our Troublesome and chargeable suites so as that if the Land wee Live in & our remaining Revenue comes to settlement; there will be no Interruption to hinder a competent supply, for their Incourrigment that labour for this worke of the Lord. But in the meane tyme we must continue our Desires which we presume

you will thinke but necessary and seasonable, to abate all charge that is not essentiall to the being of this good worke; as printing & Binding of bookes, and Salaries to Governours, & Gratuities to those that doe not Actually Contribute to the worke; hoping that they that doe Labour, will for a time be willing to abate of their former stipends & not account it greavous which y<sup>e</sup> providence of God makes necessary for the promoting of Christ's interest especially since this is desir'd or intended but for a time. As it is our great Joy to heare of the Inlargment of Christ's Interest in the turning of many from the power of Sathan to himself; so it would be matter of grieffe if meanes should be wanting to so glorious an end: which wee hope your Zeale for His Glory will prevent, to whose Grace both your & our Indeavors are humby & heartily recommended.

Signed by order of the Govnr & Companie  
for ppagacon of the Gospell in New  
England & the parts adjacent in  
America.

Ro. BOYLE, Gov<sup>nr</sup>.

London the 4<sup>th</sup> of June 1668.

To their honoured friends the Com<sup>rs</sup> of  
the United Collonies of New England  
in New England, or to any of them.  
theis Delv<sup>r</sup>.

(*Endorsed.*)

Copie of the lre to the Com<sup>rs</sup> of the United Collonies  
in New Engl:

*From the Commissioners of the United Colonies to the  
Hon. Robert Boyle, Governor of the Company.*

Right Honourable.

Your letter of the fourth of June 1668 was received whereby we understand your honours renewed care and indefatigable paines in prosecuting the interest of the work of the Lord amongst the Indians for the forwarding the publishing of the glad tydings of peace to a people amongst whom the Name of Christ heretofore was not so much as named, who according to the good pleasure of his rich and free grace when and where hee pleaseth is found of them y<sup>t</sup> sought him not and is made manifest to those that asked not for him: the sence of the good of the effectual finding of Christ by some of their soules or rather of Christ his finding of them and such of his lost sheep as are amongst them is noe doubt (next to the glory of God) that which doth soe powerfully worke in you to carry you on against all the difficulties and oppositions you have met withall therein. And it is of the same free grace of God that all those mountaines of difficulties that hath been raised up by the opposers fraud or subtilty are become a plane before you the intelligence whereof by yo<sup>r</sup> lines hath been and is a reviving to our spirits, and to those employed in that so worthy a worke for that thereby comfortable hopes for the future supplies are given unto us. Your honours may assure yourselves that according to your advice the greatest frugality shalbee from time to time exercised in the discharge of the trust

committed to us in this affayre. And you may please to understand that wee do not know of any sallary that hath been given to any Governo<sup>r</sup> or Governors only sometimes their names are mentioned in the accompt as having the sumes therein specified put into their hands for the distributing thereof for the incouragement of such Indians as they know to be active in their several Colonies for the promoting of the worke and are by them accounted well deserving thereof. Yet even that from yo<sup>r</sup> information is declined at present. Nor doe wee understand that your caution therein respects Captain Gookin, whose great labour and good success therein is of such use that if not attended by him must bee by some other or the want thereof wilbee soon found as by Mr Eliot & others we are informed. By the accompt wee herewith transmit to yo<sup>r</sup> honours you will see that wee have been carefull to order to noe person nor expence but such as appear to us essentially necessary for the keeping up of the worke; one Article of the accompt of ten pounds paid to Goodwife Daniel who was formerly a teacher of the Indians, and one of the first imployed in the service with good success to sundry of them, & that for four years together, but then was not so minding herselfe nor had the Comissioners in their hands to order meet incouragement to her as by Mr Bradstreet wee have been informed, through her importunity for the three last years past especially this, and having received good satisfaction of the justness of her desire wee have so ordered which wee thinke to bee below her deservings had shee prosecuted her interest in the season thereof; wee do not understand



that there lyeth any discouragement upon the labourers in the worke, yet we cannot but bee sensible that the Lord in his wise providence is drawing a black line over it by his afflicting hand upon young Mr Eliot who lyeth under a Consumptive distemper so that his continuance is much feared. Yet this wee know the Lord of the worke wants not instruments but can raise those whom hee will employ for the carrying an end thereof to the effecting the Counsel of his own will: there is another article in the accompt of twenty pounds for amunition & cards taken up by Mr Eliot the elder; the amunition was call'd for that the Indians whose faces are Godward might have for their defence against the Maquas a people that lives up above two hundred miles west of us, who live by making inroads and depredations upon other Indians, who formerly were in open hostility with the ffrench in Canida but the last year they made peace with them, since they have infested the more Easterly Indians to the necessitating the Indians amongst us to get into a posture of defence this last year, which amunition is by the care & prudence of Mr Eliot kept for their supply upon any occasion, the cards are for the improving the Indian women in preparing Cotton wool for the wheele, upon the payment of the last bills charged in 1668 together whether with the advance upon them there was remaining in Mr Usher his hands 366<sup>l</sup> 6<sup>s</sup> 3<sup>d</sup> which wee have charged upon him to the sume of 334<sup>l</sup> 14<sup>s</sup> 3<sup>d</sup>. Wee have now drawn upon yo<sup>r</sup> hands bills for the payment of three hundred pounds unto Mr John Harwood, the whole sume wilbee taken up in the supplying the pinching necessities of

the worke the next year, of those Indians at the Colledge one of them being wholly indisposed to follow learning wilbee took of & put upon some other occupation by sea which he mostly desires. Honoured S<sup>r</sup> wee shall add no more at present but with our onfeigned desires of the Lord's blessing to be upon yo<sup>r</sup> Person & all yo<sup>r</sup> conc<sup>n</sup>s, with our humble service to all the members of yo<sup>r</sup> honourable Corporaeon

Wee take leave to subscribe ourselves

S<sup>r</sup> yo<sup>r</sup> Servants in the furtherance  
of this worke of Christ.

J. WINTHROP.

THOS. DANFORTH.

JNO. LEVERETT.

Boston in New England. Sept. 10<sup>th</sup> 1668.

*Postscript.*

S<sup>r</sup> you will find in y<sup>e</sup> acc<sup>t</sup> some of y<sup>e</sup> labourers in y<sup>e</sup> worke wholly omitted y<sup>e</sup> reason whereof, in p<sup>t</sup> is bec. wee have not received any particular information of their pceedg in y<sup>e</sup> worke, they liveing farr remote from Boston, but since the account was drawne up, wee have some intimation, y<sup>t</sup> Mr James & some others do continue their labours, & shall accordingly receive encouragment when we have a pticular acc<sup>t</sup> from them.

These

for the Right Honourable Robert Boyle  
Esq<sup>r</sup> Governour of the Honourable  
Corporaçõn for the Propagation of the  
Gospell among the Indian Natives  
in N. England. these Present

in London.

*From the Hon. Robert Boyle, Governor of the Company,  
to the Commissioners of the United Colonies.*

Much Hon<sup>red</sup>

Yours of the 10<sup>th</sup> September 1668 we have Received. And doe with you rejoyce, y<sup>t</sup> life & immortalitie is brought to Light by the Gospell amongst a people unto whom Christ was not knowen. And how would our joy increase could we have more of the efficacy & power of the spirit accompanying the word for the gathering in these poore outcasts unto Christs fold we hope by your continued care countenanc & encouragement th<sup>e</sup>rin will not be wanting chosen Instruments from the Lord for the further carrying on of this worke: yet we cannot but be very sensible of the Lords hand in taking of such usefull servants of his as he hath blessed & owned in this work, And truly we woud be the more affected with it, because we doe not know of more instruments redye to stand upp in the places of those y<sup>t</sup> God calls of: The Lord we know hath the Residue of the Spiritt & can as he please Spiritt others for the worke: yet it would be very acceptable to understand how the Lord appears in this behalfe & whither any considerable number there are or like to be qualified for a future supply of this service: And we desire in yoor next y<sup>t</sup> you would be somewhat particular with us in this case; & also whither there be any obstructions y<sup>t</sup> putte discouragement uppon persons otherwise fitly qualified for studying the Indian Language without which we know not how this matter can be promoted y<sup>t</sup> soe with your advise & assistance we might

endeavor the Renoving of them, & give all possible encouragement to further this good worke soe farr as to lay a hopefull foundation for succeeding generations to carry on this service, we find the harts of good men well inclined towards it considering how immensely it would advance the Interest & glory of our dear Lord Jesus to have the Joyfull sound of the Gospell of salvation Reach the ears & hearts of the miserable vassalls & captives of Satan. Their is a worthy person in order to this, one Mr Montrye a french gentleman hath given for the preaching of the gospell amongst the Indians 360<sup>l</sup> (in the procuringe of which our governor hath been very instrumentall; This mony is Remitted to you att 25<sup>l</sup> per cent advance which makes 450<sup>l</sup> with you: 300<sup>l</sup> of this mony is delivered Mr Thomas Blauer Marchant for 375<sup>l</sup> to be payd at 3 months after sight unto John Leverett Esquire & Mr Hersechia Usher att Boston by his Brother Mr Habbucuck Blauer. The other 60<sup>l</sup> is delivered to Mr Robert Tonpson to be payd at 3 months sight to the person aforementioned p<sup>r</sup> Mr John Richards of Boston, which mony we desire may be putt forth to Interest which we compute will be 36<sup>l</sup> p<sup>r</sup> anum which

☞ 36<sup>l</sup> is to be payd to some *godly able man* for preaching to the Indians & a Receipt to be taken & sent upp yearly as the guift of Mr Montrye this is our present thoughts for the disposall of this m<sup>o</sup>ny, but possible we may hereafter alter this cou<sup>r</sup>se being desirous soe to dispose it as may best content the Donor. We would therefore intreat you to informe us what this mony will yeeld p<sup>r</sup> ann<sup>m</sup> of Anuity for 10 years (Leasing the principall) or what it will purchase to be payd yerely in mony & what

in Cuntry pay & what way you judge best for carrying on this work designed, it being to be kept entire as this gentleman's gift. It hath been judged very probable y<sup>t</sup> heerafter our Remitting Monyes att 25<sup>l</sup> advance (which we are now offered) will augment the Revenew more considerably than now it is: your drawing bills uppon us amounting not to above 15 or 16 p<sup>r</sup> cent. But however we have suspended our positive determination herein till we shall heare from you by the next. We are assured of your Redy Compliance in what may tend to the best improvement of the Stocke, and therefore shall expect your concurrence herein unless you offer Reasons to the Contrary y<sup>t</sup> may occasion us to alter our thoughts. Some thing hath been debated amongst us as to this way of remitting mony: it having been alleadg'd by some y<sup>t</sup> those y<sup>t</sup> Receive Sallaryes desire to have it payd them in necessary Comodities rather than in specie being a more easy way for them y<sup>t</sup> livs remote & know not otherwis how to come by Commodities at their need, but as to y<sup>t</sup> it was judg<sup>d</sup> by many of us y<sup>t</sup> a larger advance in theire Sallary by about 9 or 10 in the hundred more will put them to find out a means to accomodate themselv<sup>s</sup> with conveniencys since they shall find soe much more of Commodities for their mony, & we desire you would give them the best encouragements & assistance herein. We have little more to add but to lett you know your papers inclosed are allowed & put to account, & as for your last bill of exchange of 300<sup>l</sup> charged uppon us, we are as yet but getting out of debt but hope by the end of the yeare to discharge it though for present we are like to be In-

cumbred with a troublesome suite we shall not further enlarge but commend you & your affayres to the councell & guidance of the only Wise God trusting uppon him for a blessing & happy success both to your & our affayres in the promoting of this good worke.

Signed by order of the Companie for  
ppagacon of the Gospell in New E.  
and the pts adjacent in America,

R. B.

London the 28th of Aprill 1669.

To o<sup>r</sup> honoured friends the Commissioners  
of the United Collonies of New Engl. in  
New England or to any of them theis  
del<sup>r</sup>

(Endorsed.)

The 1<sup>re</sup> sent to the Com<sup>rs</sup> of the United Collonies of  
New England.

*From the Hon. Robert Boyle, Governor of the Company,  
to the Commissioners of the United Colonies.*

Gentlemen.

We have recd yours of the                      of                      \*  
last with the account & bill of exch of 300<sup>l</sup> which is  
accepted though wee did not expect any to be drawne  
upon us haveing formerly advised that wee judged it  
most adviseable to remitt unlese the advance had bin  
greater on your drawing. This money with the ballance  
of y<sup>r</sup> account will pay all sallerys to September next.  
And for the following yeare wee are purposed to remitt

\* Dates not inserted.

mony for the sattesfying the growing charge, so would not have you draw any more ffor what is desired as to a supply of Armes & powder wee conseave it is not within our trust & soe can doe nothing in it But are of opinion that the Collony in which those Indians are is as equally bound to protect them as others they being now his mat<sup>ties</sup> subjects & as wee are enformed all the Collonys by your Asotiation are ingaged to assist in such cases. Soe hope you will not be wanting in your duty herein wee perswade ourselves the Govern<sup>r</sup> of New Yorke will countenance & assist soe goode a worke if ther should be a backwardnes (which wee would not suspect) upon your intemation wee doubt not but to obtaine his mat<sup>ties</sup> or his Royall Highnesses Comands to him to what shalbe judged Reasonable herein.

Ther is a worthy person Mr Moutche (a French lawyer) who hath given for the preching the Gosples in your parts 300<sup>l</sup> which wee have remitted unto you at 25 p. ct. advance which makes with you on your mony 450<sup>l</sup>. 300<sup>l</sup> delivered to Mr Tho. Glover for 375<sup>l</sup> to be paid at 3<sup>mo</sup> sight unto Jno Leveret Esq<sup>r</sup> & Mr Hezekiah Usher by his brother Mr Habakkuk Glover & 60<sup>l</sup> delivered to Mr Robert Thomson for 75<sup>l</sup> to be paid at time & to y<sup>e</sup> persons afore said by Mr John Richards. Which mony wee would have put out at interest & the interest being 36<sup>l</sup> a yeare each yeare paid to some Godly able man for preaching to the Indians & a receipt taken & sent us yearly as the gift of Mr Moutche. this is our present thoughts for the dispose of this mony but posibly may alter & therfore desire you will advise us what Anewety this will purchase for 10

yeares (looseing the princepall) to be paid in mony & what to be paid in country pay, and which may be best for the carrying on the worke designed, alsoe wee would know what yerely rent it will purchase of an heritance being desirrous of its greatest improvemt & kept intire as this good mans gift.

*(This incomplete letter is enclosed in the draft letter signed R. B. dated London the 28<sup>th</sup> of April 1669.)*

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*From the Rev. John Eliot to the Hon. Robert Boyle,  
Governor of the Company.*

The p<sup>r</sup>sent state of the Indians in the Massachusets govn<sup>mt</sup>, in the matter of Religion this p<sup>r</sup>sent yeare 1669.

Being called upon by Our Right Wrpfull Co<sup>m</sup>issioners to give a p<sup>t</sup>icular accompt of every place of our praying Indians, & of such, by name, as labour among y<sup>m</sup>, wch y<sup>e</sup><sup>t</sup> doe, because y<sup>e</sup><sup>t</sup> are called upon by the Right Honorable the Corporation in London, to send such an accompt unto y<sup>ou</sup>; my accompt, raptim, is as followeth.

Jurisdiction. the praying Indians are many. The cheife Towne is Natick. there the most or principal of the Church reside, there be the ordinary assemblys of the Church held & there is the administration of the sacram<sup>t</sup>, baptism & the Lords Sup<sup>r</sup>. there be betwixt 30 & 40 co<sup>m</sup>unicants at the Lord's table. Sundry are upon y<sup>e</sup> p<sup>b</sup>atory confession to be received, one is under censure. We have two constant Indian teachers in the

In Massa-  
chusets.  
Natick.



Church, one named John, the other Antony. Our cheife Indian Civile ruler is Waban, next him Piumbuhhow, Wutasakompauin, Mishosinan. here Capt. Gookins keepeth his Cheif Courts, but I shall not enter upon the history of their civile affaires. The 2<sup>d</sup> Towne is Pakeunit. the constant Teacher of this place is named William. the Cheife Ruler was Josiss who is this summer slaine by the Mauquaog Indians. in this towne are 8 or ten more or lesse upon their pbational confession, & because some of y<sup>m</sup> are very ancient, not able to go to Natick; therefore the Church have appoynted a meeting at this Towne this Autumne, to heare their confessions of Christ, & to receive such into the Church as (through grace) shall be approved. Many of our choyce instruments of this place are dead, here my deare Son Taught who is deceased, & these have (w<sup>h</sup>out the least motion of mine) called my son in law Mr Habbakuk Glover to teach & order y<sup>m</sup>, who hath this summer discharged y<sup>e</sup> work to their good acceptance & satisfaction. their Civile Courts & affairs Capt: Gookins doth order.

Ogguoni-  
kong-  
quamesit.

The 3<sup>d</sup> Towne is Ogguonikongquamesit. here the teacher was nausquonit who by reason of age & infirmity, hath now laid it downe, & y<sup>e</sup> have chosen in his roome Job (one of your schollars at Cambridge) & Sampson. these two are by the Church appved to teach there. their Cheife Ruler is Owannamug, a godly wise man. Sundry of this towne are joyned to the Church.

Hassa-  
nnamesut.

The 4<sup>th</sup> Towne is Hassannemesut. The constant Teacher in this place is Tappakkoowillin a good man. his elder brother named Annweekit is one of the Civile

rulers of this towne—the above named Job is another of his broth<sup>ers</sup>. James who had an hand in printing the Bible is anoth<sup>r</sup> the good old man theire Father was last yeare joyned to the Church & baptized. the last Court at Natik Capt: Gookins did adjoyne Petahkey in rule w<sup>th</sup> Anuweekit, who was the first ruler in the place & had done valiantly. Sundry of this towne are of the Church.

The 5<sup>th</sup> Towne is Maqwongkommuk. they call it a new Towne. the Church appoynted & sent Wohwohquo-shadt to teach y<sup>m</sup> & Pomham is theire ruler. Maqwong-komuk.

The 6<sup>th</sup> Towne is Quanetusset. these are newly come in to pray unto God, & having met w<sup>th</sup> some discouragement, the work goeth on slowly. the Church hath sent Monatunkquanet to teach them, & he joyning w<sup>th</sup> Tuppukkoowillin, they together, have the care of y<sup>t</sup> new place com<sup>m</sup>ted to y<sup>m</sup>.

The 7<sup>th</sup> Towne is Nayhop. the teacher of y<sup>t</sup> place is John Thomas, whose godly Fath<sup>r</sup> was killed by the Mauquaog Indians w<sup>n</sup> early in the morning he was in the river taking up an eelpot, he was shot dead. the incurtions of the Mauquaog Indians have depopulated this place for the present. The Indians being removed to other places, here old Tahattawans a very godly man, was ruler, & his son after him, both dead. Nayhop.

The 8<sup>th</sup> Towne is Wamesut. here the constant teacher is Georg. theire cheife ruler Nompow, whose brother (a pmising young man) was last yeare slain by the Mauquaogs, as he was fishing in the River. here is the seat of war, here we maintained a garrison a great p<sup>t</sup> of this su<sup>m</sup>er, here be two forts one of non praying Indians Wamesut.

about 2 mils up the River. these did (this spring) reject praying to God & refused to desist frō pawwauing, w<sup>n</sup> Capt<sup>n</sup> Gookins & I, put such conditions on y<sup>m</sup> if y<sup>e</sup>l tooke shelter in a praying towne. these w<sup>th</sup> many more non praying Indians against Capt. Gookins & my Counsel, made an imprudent & unspous expedition against the Mauquaogs, where Josias was slain & all these Sachems; and most of y<sup>os</sup> people who did reject the Lord, this spring w<sup>ch</sup> hand of God, the Indians take notice off.

thus here I according to my duty on the suddaine; drawne up the p<sup>r</sup>sent state of the Indian work & the wheelles that are in p<sup>r</sup>sent motion. I shall at p<sup>r</sup>sent give you no furth<sup>r</sup> trouble, much hono<sup>r</sup>ed in the Lord, but cōmiting you to the Lord I rest.

Yours to hono<sup>r</sup> & serve you  
in o<sup>r</sup> Lord Jesus.

(*Endorsed.*)

JOHN ELIOT.

Mr. Jno. Eliots Acct. 6. 7. 1669.

*From the Commissioners of the United Colonies to the  
Hon. Robert Boyle, Governor of the Company.*

Boston in New England, Sept. 8, 1669.

Right Hono<sup>r</sup>able.

Yo<sup>rs</sup> Dat: Aprill 28. 1669. together w<sup>th</sup> those bills of Exchange charged on y<sup>e</sup> behalfe of the Indians to the vallue of foure hundred and fifty pounds wee have received and y<sup>e</sup> bills are accepted by those on whome they were charged although as yet the mony is not re-

ceived the time of paym<sup>t</sup> not being come. And whether any opportunity will be p<sup>r</sup>sented for y<sup>e</sup> improving of that money, in that way you p<sup>p</sup>ayed when received, wee as yet know not. Only wee shall indeavo<sup>r</sup> to make y<sup>e</sup> best improvem<sup>t</sup> wee can, so as to secure y<sup>e</sup> principle, which will not be above six pound p<sup>e</sup> p. an<sup>m</sup> at y<sup>e</sup> uttermost for here is enough so tendred. Concerninge the alteration of the way for the future Transmitting of supplies hither yo<sup>r</sup> intimation thereof is enough to cause to forbear the chargeinge of any bill of Exchange as formerly for that end. Yet shall crave leave to propound what Doth occurre to our owne thoughts in reference thereto ; but shall leave it with yo<sup>r</sup>selves to consider the weight thereof, when yo<sup>a</sup> may please to minde. 1<sup>st</sup>. The uncertainties y<sup>t</sup> will attend that way, unless that the bills be ordered to be pay-d to those that have power from yo<sup>r</sup>selves to make the Distribu<sup>co</sup>n, whose names and numbers will inevitably be from time to time uncertaine to yo<sup>r</sup>selves. 2. It must of necessity be the work of some one man to receive and pay out, which happily will not be done without such a sallery as may take away the advance that this change may produce. And also wee are apt to think yo<sup>a</sup> will not finde it easy to effect it in that way constantly ; Experience dayly shewing that such are the changes of p<sup>r</sup>vidence in those cases, That many times the M<sup>e</sup>hant doth esteeme his money layd out heere as good to him, as to Receive it in England and so some had payd y<sup>m</sup> this yeare without one peny advance for 100<sup>li</sup>. But wee shall leave it to yo<sup>r</sup> owne wisdom to Transmitt what you shall Judge meet, and in yo<sup>r</sup> owne

way. Wee desire to bless the Lord for that gracious and Christian Spirit which breatheth w<sup>h</sup> so affectionate desire of the Salvation of the Soules of the poore Outcast Natives of the Wilderness and yo<sup>r</sup> reward is with him, who is the redeemer of Soules. In observance of y<sup>t</sup> we have Requested y<sup>e</sup> Reverend Mr John Eliott, and Mr Richard Bourne to give us in writeing a pticular Acct of y<sup>e</sup> prsent state of the Indians under whose instruction are the Indians Dwelling in the Colonyes of Massathussetts, and Plymouth, which wee have here inclosed in their owne words together with the like Acco<sup>t</sup> given us by Mr Thomas Mayhew Senior, under whose instruction are the Indians on Martyns Vineyard. As it is matter of rejoyceing and incouragem<sup>t</sup> that God is pleased to Stirr up the hearte of any to be helpfull in so good a work, So also the frownes of the Lord upon it do minister unto us just matter of humiliation, and wee cannot but be deeply sensible thereof, Yet doe acknowledge it o<sup>r</sup> dutie humbly to submit to his Sovereigne power who gives no Acco<sup>t</sup> of his Wayes, and will be found just w<sup>n</sup> he is Judged.

The Acco<sup>u</sup> above mentioned doe declare the names & number of both English and Indian Rulers, and Teachers among them, as also the Incouragement given them in their Annual Salleryes, And although in some places there Doth appeare need of more, yett such have bin the Sollemne breaches that God hath made by the Death of Sundry of o<sup>r</sup> Reverend Elders, that they who survive, being generally but one Minister in a place, their work is great, that unless the Lord be pleased to stirre up a Spirit more y<sup>n</sup> ordinary it is hard to put any

on that work, and therefore what remains but according to the Counsell given by him who is the great Shepheard of the sheep. Pray ye the Lord of the Harvest to thrust forth Labourers into his viney<sup>d</sup>. Yet nevertheless do acco<sup>t</sup> our selves Obliged in a Speciall manner to improve the Uttermost of our abilities for the furtherance of this work.

And although the honourable Corpora<sup>c</sup>on for that work was pleased some time since to order the ceasing of Any further Expences for printing on that behalfe, yet wee being informed by Mr Eliot & Mr Bourne that the instruction of the Indians is greatly obstructed for want of a small primer and Cattachisme in their Language which being prepared by Mr Eliott wee have ordered the printing thereof, And doe hope on y<sup>e</sup> Considera<sup>c</sup>ons promised it will not be displeasing to yo<sup>r</sup> selves. S<sup>r</sup> wee shall not geve yo<sup>r</sup> hono<sup>r</sup> further trouble at this p<sup>r</sup>sent but w<sup>th</sup> our returne of our Acknowledgem<sup>t</sup>; and hearty thanks for yo<sup>r</sup> Cordiall respects shewed to the English in these plantations. Seeking o<sup>r</sup> welfare as occasion have bin ministred of which wee have had good Assurance.

We are and shall remaine your  
Servants for the furtherance  
of this Work of Christ.

J. WINTHROP  
SIMON BRADSTREET  
THOMAS DANFORTH  
JNO. LEVERETT.  
JOHN CALLCOTT.  
JES. WINSLOW.

*Postscript.* In case no better way present, wee

apprehend Mr Usher will be willing to pay such Summe as you shall order, with the same allowance as formly.

*Post script.* Since the breaking up of the Comissioners meeting. Sr you may please to take notice that the moneys mentioned in the bills of Exchange is now received and put out upon improvemt. at 7<sup>2</sup> p. ct into such hands where it will be secured to the ends proposed.

SIMON BRADSTREET.

THOMAS DANFORTH.

Boston. 22. 8. 1669.

These for the honourable Robert Boyle  
Esq<sup>r</sup> Governo<sup>r</sup> of the honourable  
Corporation for propagating the  
Gospell to the Indians.

Del<sup>r</sup>

London.

*From the Commissioners of the United Colonies to the  
Hon. Robert Boyle, Governor of the Company.*

Right Hon<sup>ble</sup>.

Yours dated April 1<sup>st</sup> 1670 as alsoe a Coppie thereof with 2 bills of exchange for receiveing here 375<sup>li</sup> in money, came safe to our hands, and the bills are accepted by the Gentle<sup>m</sup> on whom they were drawne, on examinaçõn wee doe finde that according to the intimaçõn given in yo<sup>rs</sup> those narratives prepared to have been sent last yeare, were (through the incogitancy of him that was betrusted to seale our letters) omitted, the which allthough in some particulers not soe propper as to the time as then, yet wee have inclosed them herein with a breife addition of what is since come to our

hands. Wee doe thank the Hon<sup>ble</sup> Corpora<sup>cion</sup> for their kinde respect to o<sup>r</sup> poore Colledge in lending to them the printing utensills that belong to the Indian Stock, although for our parts wee were ignorant of any motion in that kinde; wee have herein inclosed the particuler disbursm<sup>ts</sup> for this present yeere and alsoe an accompt declareing the ballance resting, which wee hope will be to satisfaction of those concerned; as well those here, as of your Hon<sup>rs</sup> selves. Wee cannot but adore the kindenes of God towards poore lost soules, his great compassion in seeking and searching out his sheepe, among the poore naked natives of the Wildernes, soe far removed from the sound of his glorious Gospell, and the Wisdome of his unsearchable Counsells appearing in his providences that have been very wonderfull for handing the word of life unto them: although at present it be a day of small things, yet that alsoe shall redound greatly to the Hon<sup>or</sup> of him who is the Cheife Sheppeard, and taketh pleasure to call things that are not as though they were. It hath been to the eye of reason a great discouragement the loss of soe many pretious Instruments fitted by the Lord with a spirit, and abilitie to further their good, as alsoe the cutting off by death the Indian Schollers, which were sundrie, of them very hopefull buds, and they who were best acquainted with them, are perswaded of their eternall well being. The accompt of particuler disbursements declare fully the names and number of those that are employed in that service at present, both Indians and English, as well as their seaverall allowances for the same. Wee must needes owne that wee now finde it very difficult to procure an addition of fit persons to labour



in that worke of the Lord. But are endeavouring the same by all the meanes that the providence of God doth put into our hands; by the advice of the Reverend Mr Eliot who is indefatigable in his endeavours for them. Wee have particularly written to some of our Ministers whose dwellings are best suited for the accomodaçõn of the Indians, with assurance of the best encouragm<sup>t</sup> we shall be enabled to give them for the ffuture. Such is o<sup>r</sup> encouragem<sup>t</sup> from the Lord's signall blessings on poore and weake beginnings that we doe verily beleive all the present difficulties under which this worke doth labour, shall in the Issue turne to the praise of the Riches of his grace in carrying the same an end to perfection. ffor more particuler information of the present state of the Indian affaires wee shall refer the Hon<sup>ble</sup> Corporaçõn to the narratives inclosed. With our heartie prayer to the Lord God of recompences to reward all your labour of love, constancie, and religious care for the good of poore immortall Soules. We take leave and are.

Right Hon<sup>ble</sup>

Your Serv<sup>ts</sup> for the furtherance of  
this great worke of Christ.

SIMON BRADSTREETE

THOMAS DANFORTH.

SAMUEL WILLIS.

Boston in New England 8<sup>th</sup> Septr. 70.

To the Right Hon<sup>ble</sup> Robert Boyle Esq<sup>re</sup>  
Gover<sup>r</sup> of the Companie and Corporaçõn  
for propagaçõn of the Gospell amongst  
the Natives in New England.

These humblie  
p'sent.

*From the Rev. John Eliot to Mr. Henry Ashhurst,  
Treasurer of the Company.*

Much hono<sup>r</sup>ed & beloved in o<sup>r</sup> Lord Jesus Christ.

Once more this yeare I am bold to trouble you w<sup>th</sup> my affaires but my comfort is, that these affaires of mine, are Christ his matters, & I know y<sup>t</sup> you so account y<sup>m</sup>. our Church of Naticke have sent forth divers to sundry places to invite their countrymen to Pray unto God. of w<sup>ch</sup> you shall (God willing) have an accompt afterwards. the messengers are upon the work at this day. our lecture also to teach the Teachers, admiteth of a Winter interstitium the wheele of this work is in continual motion. Our Comissioners meet but once a yeare, I am pswaded my actinge will meet w<sup>th</sup> appbation, w<sup>n</sup> they meet, especially considering y<sup>t</sup> I touch none of the expences, so much as w<sup>th</sup> one finger, I reape nothing it is expended only upon the work & that in a prudent, & I hope we shall find in a successefull way. upon some advice I have made bold to give unto Mr Usher bills for 40<sup>li</sup> w<sup>ch</sup> he is willing to lend, & expend, for the encouragm<sup>t</sup> of the work. Unto w<sup>ch</sup> I am the bolder, by a word you were pleased to exp<sup>r</sup>sse unto me in your l<sup>et</sup>rs this yeare. the truth is the word suffereth for want of due following, & my purpose is (through the grace of Christ) while I live to follow the work, & not slack in any dependance on man. I doe hmbly p<sup>r</sup>sent my service to the right hono<sup>r</sup>able Corporation, & doe pswade myselfe th my actings herein

will not be disaccepted, but incouraged, your love, care & labour have aded much oyle unto the wheelles, & your reward is with the Lord, your labours of love, is single service to Jesus Christ w<sup>h</sup>out mixture of selfe interest, & therefore will be the more graciously accepted by him.

Sr your kinsman M<sup>r</sup> Sarjeant doth very well, for ought I can see or heare. the great Distresse of God's cause & people among you is matter of great mourning to us. Yet the Lord doth so order the matter as y<sup>t</sup> there is great matter of hope & joy in the Lord : it is a liberal & gloryous seed time, the word of grace mixed with the crosse, will be exceeding fruitfull unto conversion, though it be a stormy & tempestuous seed time, yet it is like to bring forth the greater harvest of saints & believers ; though theire aduersarys think it no such matter, but only how y<sup>e</sup>l may extirpate y<sup>m</sup> a pore afflicted people coming out of great tribulation, will be fit matter for the Kingdo<sup>m</sup> of Christ. y<sup>t</sup> text is the signal character of the sufferings in these dayes, loe here is the faith & patience of the saints. the time is at the dore w<sup>n</sup> the Kings shall be converted, & the stone (Christ) shall be hewen out of the mountaines, y<sup>t</sup> is formed in the hearts of Kings & Queenes who shall be nursing fath<sup>rs</sup> & mothers to the churches of Christ. these are some of the great births y<sup>t</sup> the Church is in travaile w<sup>h</sup> at this day & it is o<sup>r</sup> duty to try night & day for this grace to be pou<sup>r</sup>ed out, & I am pswaded you are more fervent herein, than we be, because you are conflicting w<sup>h</sup> the birth pangs of these accomplishm<sup>ts</sup>. S<sup>r</sup> I shall give you no furth<sup>r</sup>

trouble at p'sent but desiring your prayers, I comēnd  
you to the Lord, & to the word of his grace, & rest

Yours to serve you in our

Lord Jesus

JOHN ELIOT.

Roxb. this 30<sup>th</sup> of the 9<sup>th</sup> 70.

For Worthy Mr Asshurst. Treasurer to  
the Right hono<sup>r</sup>able Corporation to  
pmote the Gospel Among Indians.  
Wollin draper in Alldersgat Strete.

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*From the Rev. Thomas Mayhew to the Commissioners  
of the United Colonies.*

Right Wor<sup>th</sup>: & wor<sup>l</sup>.

The Commissioners of the Unyted Collonies  
these are to Informe you touchinge the present state of  
the word of God amongst the Indians uppon thes Iles the  
Vynyard and Nantukkett as farr as I can Judge by such  
as I have spoken with from time to time till this p'sent  
both such as are of the Church, and those that are  
praying Indians Doe in a Comfortable manner upphold  
the publique worshipp and service of God : I meete with  
nothing that doth Contradict it the Cheiffest teacher  
there is John gibbs who is well approved of, the  
Sachims allso doe Countenaunce the work him who had  
the last yeare had 3<sup>u</sup> sent him was here with me to  
whom I deliv<sup>r</sup>ed both goods & messadge : for the Vyn-  
yard the two Churches goe one verry well with whome

myselfe & others have communicated ; donne by them in a Solemne Manner. My selfe the two pastors & one of the elders doe usually spend the most pte of the last day of the weeke together for the better progresse of this greate designe : Those are many that have Cast of heathenisme and except those at the Bayhead of all the rest I know not of any but will say they approve of the way of God : many occasions I have to reason with those I most suspect, the Counsell wee heare they say is verrey good though many practice litl yett in words they syde with it ; uppon my Returne from York I called all the Sachims together w<sup>th</sup> the Chieffest amongst the rest. for to acquaint them that seeing they had acknowledged our king to be theirs & to fight for him and with his subjects against his & theire enemies : that now the gentleman that orders govment herè had taken them into his hignes ptecon and in all extremities would assist them expecting from them no other Returne but that they lyved quietlyt & peaceably under the govment he had sett ov<sup>r</sup> them : being my selfe the w<sup>ch</sup> he had wholly for drse reasons Referred unto me ; of which every man accepted of thankfully : And not onely soe but after much disscourse I made a vote as to the waie of God and there was not one but helld upp his hand to further it to the uttmost Many of them not pfessed praying men div<sup>r</sup>se allso spake verrey well to the thing ppound'd. I remember not such an unyversall Consent till now : As to the meeteings uppon this Iland there are two Church meeteings and three other. In all wch : there are generall church Members : this is besides what is Donne by Metark at his place & sometimes some other helpe.

besid this there are 15 families at Elizabethes Iles  
 7 whereof praying families : The teachers I shall sett  
 downe underneath : Concerning theire Sallary Severall  
 doe speake of it as small yf it may be Inlardged I desire  
 it and that 50<sup>li</sup> may be added to Elizabeth's Ile wch  
 Indians are under my care allso : for my part tis well  
 knowne my tyme is either at home or abroad spent  
 generally uppon this service, And soe it was about seven  
 yeares ere I had any consideration w<sup>ch</sup> some thought I  
 should have being in oface : Seeing it pleaseth God for  
 to Contynue me in my measure serviceable thus farr now  
 halffe my eightieth yeare. If a rule for bounty to me  
 may be found use it, I suppose when I am gonne it will  
 cost double to doe what I doe now or have donne As Mr  
 Elliott writes I see but few that attend this Imployment,  
 I had greate hopes till now to haue seene yo<sup>a</sup> at plymouth  
 a letter is litle to a man's presense ; besides that this is  
 hastyly, a vessell being in the harbo<sup>r</sup> to goe uppon the  
 first tourn of the wyther being but a weeke before the  
 tyme : I take it for graunted by a letter I did receive  
 from boston yesterday you sitt not at Plymouth ; I have  
 sent to be more certeinly Informed ; yf I find you doe  
 soone ynough yf God will I shall com : Thus Saluteing  
 you with al due Respecte, humbly Intreating yo<sup>a</sup> to tak  
 in good pte this short Information. Committing yo<sup>a</sup> to  
 the guydaunce & ptection of the almighty in yo<sup>r</sup> weightye  
 affayres & dsyring yo<sup>r</sup> prayers I rest.

The humble Servaunt of your much  
 honoured Selves to serve In Xt Jesus

THOMAS MAYHEW.

23 : 6 : 71 uppon the Vinyard.

Ov<sup>r</sup> leave.

## The Names of the teachers.

Jacombes . . . .	10 : 00 : 00
Toque nosh pastor allso . .	5 : 00 : 00
To Mumachequin . . . .	2 : 10 : 00
To Samuell & Nunaso . . .	5 : 00 : 00
To John Amannett & famy . .	5 : 00 : 00
To Nanankommin & Eana- Wanuett . . . .	} 5 : 00 : 00
To Nantukkett Sachim . . .	
To Metark . . . .	3 : 00 : 00
To John Acombess . . . .	2 : 00 : 00
To John Gybbss . . . .	2 : 10 : 00
To the Sachims from Nantukett	2 : 10 : 00
Ive give 50 <sup>th</sup> for some that have donne some service a Eliz- beths Ile . . . .	} 2 : 10 : 00
	<hr/> 48 : 00 : 00
to Nathaniel for schooling some time since . . . .	01 : 10 : 00
	<hr/> 49 : 10 : 00

ffarth<sup>r</sup> be pleased to understand that in all these troubles I cannott see anything amonge o<sup>r</sup> Indians that tend to any desire of meddling in it in the least, tis true tis hard to find amongst the English a moderate Interpretation of the word & actions of the Indians I speake to such as pass by & comes in here ass well as of o<sup>r</sup>-selves: I have used my best skill & hedges to discover anything that might tend to the hurt of o<sup>r</sup> nation in doing whereof sometimes with others I have beene sorry to sitt & heare such onreasoneable Constructions that

have beene made & prest I have alwaies Judged myselff uncharitable enough to the Indians & to apt to take offence against them though it has been usually apprehended to the Contrary: I have taken course to prevent suspition as much as I can & will doe god willing that wee may avoyed censures I cease to trouble y<sup>ou</sup> furth<sup>r</sup> thus farr I thought convenient I hast to rest.

Yo<sup>r</sup> wor<sup>pp</sup>s to be Coman<sup>d</sup>nded

THOMAS MAYHEW.

21. 6 : 71.

I was but 29 daies from the Iland in my Journey to York the Thursday month I went of frome home laus deo.

ffor the Right wor<sup>ll</sup>: wor<sup>th</sup>: the Commissioners of the United Collonies  
these present in Boston.

I pray leave this with Mr Elliott at Roxbury.

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*From the Rev. John Eliot to the Commissioners of the  
United Colonies.*

Right Worpfull.

I know you expect frō me an accompt of the state of affairs in the Indian work, for your guidance in dispencing Salarys. Touching the affaires of the two churches at the Vinyard and of the rest of the praying Indians there, & at Nantuket & at Elsabeth Islands, I leave you to Mr Mayhew his information. Touching the affairs of the Church at Matishepog & the rest of praying Indians thereabout, I leave you to my bro: Bourne, his information. The affaires of the praying



Indians neere Plimouth, I leave to my bro. Cotton his information. only w<sup>h</sup> this request yt you would mediate on th<sup>r</sup> behalfe, y<sup>t</sup> thei may have lands of thy<sup>r</sup> owne, competent to live upon.

Touching the affaires at Monoheyen I informe you, y<sup>t</sup> Mr Fitch is upon the work, he holdeth a lecture at his owne house every fortnight, Unkas & his son have pmised to attend it. this Mr Fitch by his l<sup>ers</sup> informed me off, Unkas his coming in, is a great matter. I desire the work may be countenanced & supported on y<sup>t</sup> end of the country. it may by God's blessing have influence, on the Manquaogs, w<sup>h</sup> I desire to attend unto, for sundry great reasons. Touching the state of this work at Long Iland in the hand of Mr James, I have heard nothing as yet, this yeare. Touching o<sup>r</sup> affaires, in & about Massachusets under my hand more imediätly. The church of Natik, having in it sundry young men, who w<sup>r</sup> w<sup>n</sup> I first began, children, & youths. w<sup>m</sup> I did catechise, & so traine up ever since these now are, sundry of y<sup>m</sup>, of good pts, able to teach. for y<sup>e</sup> further & better fiting unto yt work. we have set up an exercise of Prophesy according to 1. Cor. 14. w<sup>in</sup> 4 of y<sup>m</sup> exercize in one day, & I moderate & order y<sup>m</sup>. theire pfiting hereby, is very evident to all. it puteth life into y<sup>m</sup>. Also I reade unto y<sup>m</sup> a lecture in the liberal Arts. especially in Logik, for theire incuragm<sup>t</sup>, I pvide y<sup>m</sup> some small entertainment of foode at such times, especially such as come frō other places.—Furthermore God put it into the heart of the Church to desire to send some of theire brethren to sundry p<sup>ts</sup> of the Country, to call in theire Countrymen to pray unto God. I foresaw

this would be chargeable, some of yourselves did, last  
 yeare, tell me upon your siting, yt you doubted I must  
 abate of my salary, & others also w<sup>h</sup> me, in a pportion,  
 because you w<sup>r</sup> so short in meanes, after your rising,  
 you told me, you had made shift to extend matters to  
 answer every one, this gave me to understand y<sup>t</sup> there  
 was no help to be expected there. By some intimation  
 I had frō worthy Mr Ashhurst I take boldnesse to charge  
 a bill of 40<sup>li</sup> upon the honourable Corporation for the  
 w<sup>ch</sup> M<sup>r</sup> Usher alloweth me 50<sup>li</sup> w<sup>th</sup> this supply I sett to  
 work, sent out messengers to many parts. gave enter-  
 tainmt<sup>s</sup> to such as attended the lectures a pticular  
 accompt y<sup>r</sup>off is here enclosed, taken out of Mr Ushers  
 booke, who hath paid all, & I have medled w<sup>h</sup> none of  
 it. Now I humbly request your appbation of this my  
 act, & accompt. And the same accompt I shall give  
 unto the Right hono<sup>r</sup>able Corporation.

50.00.00

Moreover the Church of Natik is about to dismisse  
 Sundry of their members, togather into a church estatt  
 at Nipmuk River, 40 miles frō the Bay, in wch work, &  
 in order thereunto, I shall be put to sundry great charges.  
 & I request yt you would be pleased to allow me some-  
 thing toward the same, And the rather I am bold to  
 p<sup>r</sup>pose it, because in all the publik meetings, motions,  
 journeys, translations, attendances on the presse, &  
 other occasions y<sup>t</sup> I have attended in this work, I have  
 never had (to my knowledge & remembrance) the least  
 acknowledgm<sup>t</sup> frō your selves, or one penny supply, save  
 my bare Salary. And I am forced now to move, be-  
 cause I am fallen into debt I ow unto Mr Usher 100<sup>li</sup>  
 at least for wch all y<sup>e</sup> yeares Salary is bound before it

100:00:00

come. & more also. And y<sup>r</sup>fore I request you to pay this debt of mine. did I not conceive y<sup>t</sup> something is due unto me, I should not make so bold, for to beg I am ashamed. And such wants doe much hinder me frō doing, yt wch otherwise I might doe, had I wherew<sup>th</sup> a bill of 80<sup>li</sup> to Eng<sup>d</sup> would discharge me. Further I doe p<sup>r</sup>sent you w<sup>th</sup> o<sup>r</sup> Indians A. B. C. & o<sup>r</sup> Indian Dialog<sup>e</sup> w<sup>th</sup> a request y<sup>t</sup> you would pay Printers work an ingenuous young schollar (S<sup>r</sup> Foster) did cut, in wood, the scheame, for w<sup>ch</sup> work I request y<sup>t</sup> you would pay him.

04:00:00 I think him worthy of 3 or 4 or 5<sup>li</sup> but I leave it to your wisdoms. W<sup>th</sup> reference to o<sup>r</sup> lecture, my noble Lady Armyne, & o<sup>r</sup> Right hono<sup>r</sup>able Govno<sup>r</sup> Esq Boile have sent me the summe of 12<sup>lb</sup>, a sūme w<sup>ch</sup> I pposed in my lērs last yeare, this I shall extend so far as I can. but besides this, the work of sending forth Church messengers, is still incumbent upon us, yea increaseth much, by these stiring times. I request y<sup>t</sup> I may w<sup>th</sup> your appbation have recourse to Mr Usher for such charges. & y<sup>t</sup> Mr Usher may be your hand to receive & returne your bills for Engd. Capt. Gookins will informe you of some charges in powd<sup>r</sup> & shot, for y<sup>r</sup> necessary defence in y<sup>e</sup> times of danger. Mr Hinksman by his order hath tooke up of Mr Usher powdr & lead, of w<sup>ch</sup> Mr Usher will give you an accompt. the number of o<sup>r</sup> fixed Teachers are ten, & the numbers of o<sup>r</sup> fixed Rulers are ten but in the se<sup>r</sup>al townes who are in the birth, to pray unto God, there is a great addition, both of Teachers & Rulers, but in that respect I comit the matter to God, & wait on him for supply. I am not w<sup>th</sup>out a glimps

of hope in that respect. thus w<sup>th</sup> my humble respects,  
I comend you to the Lord, & rest,

Your worps to serve you  
in o<sup>r</sup> Lord Jesus

JOHN ELIOT.

Roxb: this 4<sup>t</sup> of the 7<sup>t</sup> 71.

For the right worpfull the Co<sup>m</sup>missioners  
now Sitting in Boston.

[A second copy of this letter in Eliot's handwriting.]

(*Endorsed.*)

A copie of my lre to the right wo<sup>r</sup>pfl the Co<sup>m</sup>missioners  
of the United Colonies in New England, w<sup>th</sup> M<sup>r</sup> Usher  
his Accompts.

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*From the Rev. John Cotton to the Commissioners of the  
United Colonies.*

Worshipfull & truly Honoured Gentlemen.

Although by the Providence of God, in whose  
hand are all our times, I was called from that place where  
I had for a time some liberty to attend the worke of God  
amongst the Indians, as also considerable encourage-  
ment from your selves to further me therein; yet I have  
ever since retained a firme resolution of heart to endea-  
vour the best good of poore Indians, if it would please  
God soe far to smile upon me, as to open the doore for  
such a service where now I live; Accordingly I did  
endeavour by going twice or thrice to Josiah in his life  
time, but the Interest of the world was more deare to him  
then any thing of a better life then I could present him

with ; not long after this his refusall of such a motion, God tooke him from all his worldly enjoyments. About the beginning of October last I attempted againe with some Indians that live, some 8, some 12 miles from my house, wherein it hath pleased God to give me some good successe, to whom I desire to give the praise of it ; There was not one praying Indian when I began with them, but in one meeting after another, they have Encouraged my heart to be Constant in the worke with them, there being now Thirty praying Indians amongst them ; & this I doe finde that every sermon leaves them with desires of another ; there are divers more hearers, whose coming on to the wayes of God I hope for & expect continually ; Thus much I thought it my duty to acquaint your worships withall, as knowing that your hearts are sincerely desirous of the prospering of this worke of God among these desolate Soules : I have not further to adde, but my humble & earnest request, that I may have an Interest in your daily prayers to the God of heaven ; that he would accept of me, owne & blesse me in his service ; & therewith I take leave,

Subscribing my selfe

Gentlemen,

Your Worships humbly & sincerely devoted

JOHN COTTON.

Plimouth, September 7 : 1671 :

These

For the Right Worshipfull, the Commissioners of the United Colonies,

in

Boston.

*From the Rev. John Eliot to Mr. Henry Ashhurst,  
Treasurer of the Company.*

Much hono<sup>r</sup>ed & beloved, my very Christian freind.

I make bold to send you a great packet, because you are so well knowne & I know your care & faithfullnesse to deliver all my le<sup>t</sup>rs & writings. I have here sent you the history of this yeare w<sup>h</sup> I request you to p<sup>r</sup>sent to the Right hono<sup>r</sup>able Govno<sup>r</sup> & Corporation. If you see meet to print it y<sup>n</sup> I request some copies to be p<sup>r</sup>sented to my Lady Armyn M<sup>r</sup> Henly. My cosin Postlethwait &c. I need not mention Mr Bell or any of you of the Corporation, because it will be printed at your order & y<sup>f</sup> you will have right to dispose of the whole imp<sup>r</sup>ssion. But if it be not thought meet to print it, y<sup>n</sup> my request is to take care yt my Lady Armyn have a sight of my copie, & Mr Henly. I have here sent a copie of my le<sup>t</sup>rs to o<sup>r</sup> w<sup>r</sup>pfull co<sup>m</sup>missioners, & Mr Usher his accomp<sup>t</sup> inclosed touching the expence of the bill of 40<sup>li</sup> last yeare. You will also herein see my p<sup>r</sup>sent case & debts to M<sup>r</sup> Usher & my requests in y<sup>r</sup> behalfe & my request for help of some great charges this yeare. but they are pleased to answ<sup>r</sup> me w<sup>th</sup> silence, as it is wont to be. & therefore I have p<sup>r</sup>sumed upon the love of the Right hono<sup>r</sup>able Corporation. & have charged a bill of 80<sup>li</sup> - 0<sup>s</sup> - 0<sup>d</sup> to be paid to Mr Usher who substituts Mr Horwood & my humble request is that it may be paide, and y<sup>n</sup> I shall be out of debt but if it should be refused, y<sup>n</sup> my hands are tyed. I can doe litle, yet. I am resolved through

the grace of Christ, I will never give over the worke so long as I have legs to goe. I am at a dead lift in the work, if the Lord stir up the hearts of men to help me, blessed be his name, & blessed be they y<sup>t</sup> help me, if no man help me, yet myne eyes are to the Lord who hath saide, he will never leave me nor forsake me, and when these debts are paide it will not be long ere I shall run into debt againe. but God answeareth what shall be & not man. but this I doe see y<sup>t</sup> the work doth inlarge & multiply. there be many things ly before me, where in I might pushe the work, & fire the hearts of the Indians, but I cañot come at y<sup>m</sup> for want of meanes. Our meeting for Prophesey, & for or logik readings, doth goe on w<sup>th</sup> a blessing, but o<sup>r</sup> meanes is spent, by the history of this yeare, you will see w<sup>t</sup> charges & expences I was put unto. though I mention not what every thing cost I cañot attend that, messengers & instrumnts looke for their pay. & if y<sup>t</sup> faile the wheele moves very heavily, & will quickly stand still. my humble request unto your selves the hono<sup>r</sup>able Corporation is y<sup>t</sup> you would put me into such an order or way, y<sup>t</sup> I may know where to pay such instruments as I set on work, if instruments faile, the work will fall, instruments are the wheeles of o<sup>r</sup> motion if they want oyle, they will soone want power of motion. I could imploy a great revenue, in pmoting the work. if the Lord stir up any of his servants to help me, I shall greatly rejoyce to have the Servants of Christ Coadjutors w<sup>th</sup> me in this work. if not, the Lorde himselfe will help me. & that is (in some respect) best of all. but I doe seriously fro. my heart desire, to have the conjunct assistce of the saints, by

their love & bounty, if they see cause, however, by  
theire prayers, that the work may not faile, for want of  
diligent, & prudent psecution. now my credit is  
ingaged upon my debt to Mr Usher, & upon the paym<sup>t</sup>  
of this bill of 80<sup>n</sup> in which I doe humbly request y<sup>t</sup> I  
may be accepted. So w<sup>th</sup> requesting of your prayers  
I comit you to the Lord & to the word of his grace,  
& rest

Your unworthy broth<sup>r</sup> in  
the Service of o<sup>r</sup> Lord

JOHN ELIOT.

Roxb : this 1<sup>t</sup> of the 10<sup>th</sup> 71

Mr Sargeant still upholds his Credit & good Esteeme,  
so far as I can heare, by his sober & discreet govnm<sup>t</sup>  
of himselfe.

(*Endorsed.*)

For his Christian friend Mr. Ashhurst Tresurer of  
the Corporation for gospelizing the Indians.

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*From the Rev. John Eliot to the Hon. Robert Boyle,  
Governor of the Company.*

Right hono<sup>r</sup>able

S<sup>r</sup>

It being my purpose & Pmise to p<sup>r</sup>sent your  
hono<sup>r</sup>s w<sup>th</sup> the history of the p<sup>r</sup>sent yeare I could not  
sooner pforme it, because sundry of o<sup>r</sup> motions were not  
accomplished, untill the end of the yeare, as will apr  
in the narrative of the same—yea some great poynts are



not yet finished, & must be left to give a begining to anothe<sup>r</sup> yeare, unto w<sup>ch</sup> who shall live the Lord knoweth. Mr Ashhurst will p<sup>r</sup>sent the above mentioned narrative, unto your hono<sup>r</sup>.

I doe also take the boldnesse to charge another bill of 80<sup>u</sup> upon the Right hono<sup>r</sup>able Corporation. I moved it to o<sup>r</sup> w<sup>r</sup>p<sup>r</sup>l Co<sup>m</sup>missioners, but they were pleased to answ<sup>r</sup> me with silence. I am at a dead lift if you help me not, I am lamed, & quite disabled. the narrative of o<sup>r</sup> actions will tell any man of judgment how chargable this yeare hath bene. but I am ashamed to be so much on the craving hand, I co<sup>m</sup>it my case to the Lord. & under his gracious guidance, unto your hono<sup>r</sup> to supply me w<sup>th</sup> oyle to facilitate and expedite o<sup>r</sup> great motions. I shall give you no further trouble at p<sup>r</sup>sent, but comiting you to the Lord I remaine

Your hono<sup>r</sup> Servant  
to serve you in o<sup>r</sup> Lord

JOHN ELIOT.

Roxb : this 1<sup>st</sup> of Decemb<sup>r</sup> 71.

for  
the Right hono<sup>r</sup>able, Robert Boile esq<sup>r</sup>  
Govenor of the Corporation for Gos-  
pelizing the Indians.

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*From the Rev. John Eliot to the Hon. Robert Boyle,  
Governor of the Company.*

Right hon<sup>r</sup>able

I must change my ditty now. I have much to write of lamentation over y<sup>e</sup> work of Christ among o<sup>r</sup>

praying Indians, of w<sup>ch</sup> God hath called you to be nursing Fathers. The work (in our Pattent) is under great sufferings. it is killed (in words, wishes & expression) but not in deeds as yet. it is (as it were) dead, but not buried, nor (I believe) shall be. it is made conformable to Christ (in some poore measure) in dying, but I believe it shall rise againe, we needed through of corruptions & infirmitys, all that is come upon us & w<sup>n</sup> the Lord hath pformed all his work, his purging work; upon us, he can easily, and will lay by the rod. When the house is swept he will lay away the broome, my care & labor is, to exhort y<sup>m</sup> to humiliation & repentance to be patient is meete in the sight both of God & men. I complaine not of our sufferings, but meekly praise the Lord, y<sup>t</sup> yei be no worse. Yet I cañot but say, they are greater y<sup>n</sup> I can, or in modesty & meeknesse is fit for me to expresse. be it so, it is the Lord that hath done it, & shall living man complaine! it is the appoynted way of God, that through many tribulations we must enter into the heavenly Kingdome. a tryed faith & a tryed patience are p<sup>e</sup>ious in the sight of God. hither unto the Lord hath kept y<sup>m</sup> y<sup>t</sup> none of ours have given any just occasion unto such who have spared no diligence to make y<sup>e</sup> <sup>1</sup> feare inquisition.

There be 350 soules or thereabout, put upon a bleake bare Iland; the fittest we have. where ye<sup>t</sup> suffer hunger & cold. there is neither foode nor competent fuel to be had, & ye<sup>e</sup> are bare in clouthing. because ye<sup>e</sup> cannot be received to work for cloathing, as ye<sup>e</sup> were wont to doe. Our Rulers are carefull to order y<sup>m</sup> foode but it is

<sup>1</sup> Words obliterated.

so hard to be pformed y<sup>t</sup> y<sup>e</sup> suffer much I beg your prayers, y<sup>t</sup> the Lord would take care of y<sup>m</sup> & pvide for y<sup>m</sup>. I cañot w<sup>h</sup>out difficulty hardship & peril, get unto y<sup>m</sup>. I have bene yet but twice w<sup>h</sup> y<sup>m</sup>. yet I praise God y<sup>t</sup> y<sup>e</sup> be put out of the way of greater perils dangers & temptations. Capt: Gookins & I did this week visit another company (where be 59 soules) at Concord. whom we have ordered in as much safty as the difficulty of the times would pmit us. & so we commit y<sup>m</sup> to God, beging his protection over y<sup>m</sup>. From there we went to Pentuket, to visit, the poore Wameset Indians. who in a fright fled into the woods, untill y<sup>e</sup> wr halfe starved the occasion of their flight was, because some ungodly & unrulely youth, came upon y<sup>m</sup>. where y<sup>e</sup> w<sup>r</sup> ordered by Authority to be, called them forth their houses, shot at y<sup>m</sup>, killed a childe of godly parents wounded his mother & 4 more. the woman lifted up her hands to heaven & saide, Lord thou seest y<sup>t</sup> we have neither done or saide anything against the English y<sup>t</sup> y<sup>e</sup> thus deale on us (or words to this effect). they are come back againe, there be more y<sup>n</sup> an hundred soules of y<sup>m</sup>. We have advanced to quiet & settle matters there also, so well as we could, & so coñit y<sup>m</sup> to Gods ptection.

At another place there were a company making ready to goe to the Iland, but were surprised by the Enemie, & caryed away captive & we cañot heare anything of y<sup>m</sup>, what is become of y<sup>m</sup>, whether any of y<sup>m</sup> be martyred we cañot tell, we cañot say how many there be of y<sup>m</sup>, but more yn an hundred, & sundry of y<sup>m</sup> right Godly, both men & women. Another great

company of o<sup>r</sup> new praying Indians of the Niepmuk fled at the begi<sup>n</sup>ing of the Warrs, first to Conecticot offered y<sup>m</sup>selves to Mr Pinchon one of o<sup>r</sup> magistrates, but he (though willing) could not receive y<sup>m</sup> y<sup>e</sup><sup>i</sup> fled frō thence to Unkas (who is not in hostility against the English) & I hope y<sup>e</sup><sup>i</sup> be there, this is the present state of the most of our praying Indians in our Jurisdiction. All in Plymōth pattent are still in quiet & so are all our vinyard Indians. & all the Nantuket Indians. I beg prayers that y<sup>e</sup><sup>i</sup> may be still p<sup>r</sup>served. I shall give your hono<sup>r</sup> no furth<sup>r</sup> trouble at p<sup>r</sup>sent. I beseech you let it be acceptable to you, y<sup>t</sup> I medle not w<sup>th</sup> any thing else saving the p<sup>r</sup>sent condition of your alumni. So co<sup>m</sup>ending your hono<sup>r</sup> to the Lord I rest

Your honor<sup>e</sup> to serve you  
in o<sup>r</sup> Lord Jesus.

JOHN ELIOT.

Roxb : this 17 of the 10<sup>e</sup> 75.

To the Right hono<sup>r</sup>able Robert Boyle  
Esq<sup>r</sup> Govno<sup>r</sup> of the Corporation for  
gospelizing the Indians these  
Psent

to bee

Left at Mr Ashhurst at ye Golden Key in  
Watling Streete, London.

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*From the Commissioners of the United Colonies to the  
Hon. Robert Boyle, Governor of the Company.*

Hartford Sept. 5<sup>th</sup> 1678.

Right Honble.

Your letters of the 15<sup>th</sup> of Aprill. 1678. with the severall bills transferred, both for p<sup>r</sup>sent distribution and future settled Stocke amongst us do continue our assurance of your faithfull and Christian care for the propagation of religion to the natives of these parts of America. which together with yo<sup>r</sup> Honours acceptance of our past mannag<sup>e</sup>, and accounts, encourage us in our duty of future care thereabouts, and by so much the more wee are urged thereto, in that wee perceive the great quarrell our remote inland Indians have against them, is their close dependance upon the English, and their religion, upon whom God hath suffered severall deprecations to be made this last sumer by the Maquas, at once killing & carrying captive about thirty from one of our Townes that had been faithfull to us, and dilligent observers of the Christian religion, for whose recovery and future security the Country hath ben at considerable charge, and are not without hopes of their returne, and genall quiet, and in the meane time have not ben wanting to encourage their Institucion both in faith and manners, and advancing for the releife of their necessities. Since the last distribution allowed of by yo<sup>r</sup>-selves (the hurryes of the warr haveing procured a neglect in the getting of their winters provision) which is not brought to account at this time, as also have made a

small abatem<sup>t</sup> upon the severall sallaryes (which wee yet judge competent all things considered) wee being in nowise willing to exceed the sume allowed to be at this time divisible amongst them, the account of which distribution is here inclosed, and we hope will be sattisfactory to your selves, and wee do highly approve of your wisdom and prudence in limiting the present distribution that thereby you may increase the future supply of that good worke; what referrs to the settlement of the stocke in Mr Richards hands, or in Mr Serjeants or others, wee are not capable in this letter to answer, our session being at Hartford, one hundred miles distant from Boston, and therefore have referred it to the Gent<sup>m</sup> comissioners of the Mattachusetts, to treat them more particularly thereabouts, being unwilling to shift or remove the ordering thereof from Mr Richards, but upon his refusall some meet persons will wee doubt not be found to joyne with Mr Sergeant and of which you may also heare by this conveyance, Sachem Robert of whome you wrote appeared yesterday, and was invested with your worthy present to his high sattisfaction, telling us for answer that he had no meet returne to offer but his head, which was at the Countrys service, and at our comands.

Right Honourable your singular care and affecton to religion in them, and advantage herein to us your remote countrymen is wee firmly beleive accepted of God, as a high service to his interest in the world, and will wee doubt not advantage your good account at the appearance of our Lord, as it doth at present greatly advance our deep resentm<sup>t</sup> of your goodnes and favour therein,

thus comitting you to the grace and protecton of  
almighty God, wee are

Right Hon<sup>ble</sup>

Your humble Servants the Comissioners  
of the United Colonyes.

WILLM LEETE P<sup>r</sup>sid<sup>t</sup>.

THOMAS DANFORTH.

JOSEPH DUDLEY.

THO<sup>s</sup> HINCKLEY J<sup>r</sup>.

JAMES CUDWORTH.

JOHN ALLYN.

To the Honourable Robert Boyle Esq<sup>r</sup>  
Governor of the Corporation for the  
propogation of the Gosple amongst the  
Indians in New England.

These present  
In London.

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*From the Commissioners of the United Colonies to the  
Hon. Robert Boyle, Governor of the Company.*

Boston December 26<sup>o</sup> : 1679.

Right Hon<sup>ble</sup>

Yor L<sup>re</sup> dated the 30<sup>th</sup> of May. 79 wee have  
received with the bill of 500<sup>li</sup> inclosed and according to  
yo<sup>r</sup> appointm<sup>t</sup> have now settled o<sup>r</sup> acco<sup>ts</sup> and added to the  
Stock deposited in the hands of Capt<sup>n</sup> Jn<sup>o</sup> Richards 1106<sup>li</sup>  
w<sup>ch</sup> doth make up just 2000<sup>li</sup> that is by him put out upon  
improvem<sup>t</sup> though some of it comming late to hand will  
not give rent this yeare by reason whereof wee have

found some difficulty to give content to those among whome the annuall distribution is made, being necessitated to shorten them of their wonted allowances and also there is not in hand to pay at present what is allowed them ; untill those other bills intimated in yo<sup>r</sup> bee received ; yet nevertheless yo<sup>r</sup> prudent management of this affaire wee doe not onely rest in as orderly for us to observe but do highly approve thereof.

Those that labour among these poor natives wee hope they are conscionably diligent and do earnestly endeavour their profiting yet are not without their discouragements, the late Warr haveing greatly vitiated the spirits of our youth both English & Indians ; wee fully concur with yo<sup>r</sup> advice as to their learning the English tongue, and the meanes propounded for their attaining it ; and have given our orders accordingly to Mr. Elyot and others that are their Teachers & Rulers that they endeavour respectively to effect the same, with promise of a meete reward to those that shall labour therein w<sup>ch</sup> wee hope you will enable us to performe. You were pleased to mention yo<sup>r</sup> beninge thoughts towards 50 of those Indians, that were deservedly to bee acknowledged for their ffaithfulness to the English in the late warr. The acco<sup>ts</sup> inclosed will shew that wee have no power in our hands to performe the same, but they haveing been put in hopes thereof by Mr Elyot are now in expectation and the performance thereof may not well be omitted.

Right Hon<sup>ble</sup> wee cannot but take notice of the Lords singular care for the Souls of these poor wilde creatures that at a juncture of so many hurrys and multiplicity



of Avocations, doth yet continue the tender Respect of the Hon<sup>ble</sup> Corporation not onely for their present but future provision and encourag<sup>t</sup> in yo<sup>r</sup> wise and ffaithfull management of the Estate comitted to yo<sup>r</sup> trust, and as wee are informed by some other hands of yo<sup>r</sup> Hon<sup>ble</sup> peculiar and great bounty for the enlargement thereof, doubtless yo<sup>r</sup> Reward is with him who fails not to take notice of a cup of cold water given for his name sake. In the Armes of whose tender and never failing mercies wee leave you and Remain.

Right Hon<sup>ble</sup>

Yo<sup>r</sup> humble Servants the Commission<sup>rs</sup>  
of the United Colonys in New Eng-  
land.

THO: DANFORTH.

J. DUDLEY.

THO<sup>s</sup> HINCKLEY.

To the Right Hono<sup>ble</sup> Robert Boyle Esq<sup>r</sup>  
Governor of the Corporation for the  
propagation of the Gosple to the  
Indians in New England.

In London.

present.

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*From the President and Fellows of Harvard College to the  
Hon. Robert Boyle, Governor of the Company.*

Honoratissime Vir, Columnen Reip: Veteris & Novæ  
Angliæ, Reliquiq; Illustrissimi Viri Consortes.  
penes Quos est munus promovendi Christianis-  
mum apud Indos,

Quod frutices flaccidos, et vites teneras præ-  
cipue natura docuit, ut fulcimentis indigeant, quibus  
innitantur, ita ut uberiores fructum proferant; nempe  
ut vimina quædam longa emittant, quibus, quasi Brachiis  
quibusdam, quicquid comprehendunt, amplectuntur:  
consimiliter fieri solet in Academiis, (præcipue necesse  
est, ut fiat in Academia pauperculâ Harvardinâ) quas  
res angusta domi cogit, ut a subsidiis, et munificentia  
Benefactorum dependant, et nos vestrâ, imprimis, quorum  
Industria, et Curâ, non solum Barbarorum salus æterna,  
sed etiam Discipulorum Christi Clientela hactenus  
fideliter promota est.

Quapropter ad vestram clementiam, quantoties ex-  
perti sumus, in angustiis nostris alacrius confugimus;  
Quippe quod vos Prælum, et Typos, et alia ad Typo-  
graphiam pertinentia cum experto Typographo ad nos  
transmisistis, ut sacro-sancta Biblia in Linguam Indicam  
verterentur; Aliiq; Libri Catechetici, et veræ Pietatis  
Doctrinam, et Praxin, dilucide exprimentes Indice im-  
primerentur: Hoc, quantum fieri potuit, fidelissime  
peractum est ad Indorum usum et emolumentum,  
nimirum Prælo-Typographico impressa sunt, et ad In-  
dorum necessitatem exhibita: ut nunc certiores vos

faciamus pluribus Libris ex Prælo superadditis amplius non sit opus ad Indorum usum.

Itaq, cum Typi nostri, et Characteres Collegii antiquiores, quos prius habuimus, diuturno usu valde attriti sunt, et ad usum Typographicum inepti sunt, id a vobis obnixè petimus, et ab indulgentiâ vestrâ, ut Collegio nostro gratis ex dono vestræ magnificentiæ concedatis, viz. Characteres et Literas typographicas, et ad Typographiam utensilia, tam quæ ad primam Impressionem Bibliorum transmisistis, quam quæ per Johnsonum Typographum vestrum postmodum ultro prioribus addidistis.

Veremur enim (Proh Dolor!) ne si Prælum typographicum concidat, aut omnino nobis desit, et Characteres auferantur; imprimis, non modo Typographi Americam deserent, aut Academia una cum Discipulis detrimentum in Studiorum progressu patietur, atq, etiam Comitia, et ad Gradus suscipiendos opportunitas impediuntur: Imo vero: Resp.; Leges-politicæ in usum communem latæ, ad infandum Religionis Christianæ, et Ecclesiarum totius Politicæ Novæ-Angliæ tantum non damnum irreparabile, corruent et concident.

Neq, enim verisimile est ut Anniversarii proventus Collegii, qui vix, aut ne vix quidem sufficiunt ad Corporis Academici, & studiosorum sustentationem ad tantos sumptus expendendos qui necessario ad rem Typographicam requirantur, valere possint.

Parcite (Viri Dignissimi) nostræ importunitati, et necessitati, si in hac opportunitate tale et tantum Beneficium Literarum expectamus imo Literarum a Literatissimis, et Liberalissimis Viris propter Illiteratæ

et Indoctæ Juventutis Educationem, et Religionis ad  
Posterorū propagationem desideramus.

Tui imprimis, Clarissime Præses, & aliorum in hoc  
celeberrimo Conventu a Consiliis, studiosissimi.

CAROLUS CHANCEUS Coll: Harvar: Præses,  
Cum sociis, eorumq; Consensu.

Dat 6<sup>o</sup>: Calendas Novembris M:D.C.L.X.IX.

To the Honourable Robert Boyle Esqu<sup>r</sup>  
Præsident of the Corporation appointed  
for y<sup>e</sup> Propagation of y<sup>e</sup> Gospell  
amongst y<sup>e</sup> Indians in New England.

(*Endorsed.*)

The Latine letter from the Colledge in New England  
for the Pressed<sup>t</sup>.

[TRANSLATION.]

Most Honoured Sir, Pillar of the Common weal of  
Old & New England, and the rest of you, most  
Illustrious Sirs, his copartners, Who hold the  
office of promoting Christianity among the  
Indians,

As Nature hath taught frail plants &, speci-  
ally, young Vines, to demand supports whereon to lean,  
that so they may bear richer fruit, yea to put forth  
sundry long shoots, wherewith, as it were with Arms,  
they embrace whatsoever they seize, even so is it wont  
to be with Academies, (it must specially be so with this  
poor Academy of Harvard,) which lacking resources of  
their own must needs depend on the support and muni-  
ficence of benefactors, as we on that mainly of you, by  
whose zeal & care not only the eternal welfare of the

Barbarians, but also the Association of Christ's Followers hath been faithfully promoted hitherto.

To your kindness, therefore, which we have so often experienced, we resort the more readily in our straits. So, whereas you sent to us a Press & Types & other things pertaining to Printing, together with a skilled Printer, that so the Holy Scriptures might be translated into the Indian tongue, and other Books of Instruction, clearly setting forth the true Teaching & Practice of Religion might be printed in Indian, this, so far as might be, hath been most faithfully accomplished to the profit & advantage of the Indians. Surely they have been printed with the Press, & supplied to the necessity of the Indians. So we now give you to know that there is no more need to issue yet further books from the Press for the use of the Indians.

Now, then, that our Types, as well as the older characters belonging to the College which we had before, have by long service become much worn, and unfit to be used for printing, we make it our urgent entreaty to you & to your kindness that out of your liberality you would make a free gift to our College, viz. Types and Characters and the requisites for printing, as well what you sent us for the first printing of the Scriptures, as what you afterwards further added to the former supply, through your Printer, Johnson.

For we fear (alas!) that if the printing press fall to wreck, or in any wise fail us, and the Characters be taken from us, not only, to begin with, will America be without Printers, & the Academy with its Scholars suffer damage in the progress of its Studies, & our

very meetings with opportunity for taking Degrees be hindered, but also the Common weal & the Civil laws passed for the general good will, to the unspeakable, almost irreparable, loss of the Christian Religion and the Churches of the whole Community of New England, utterly perish & come to destruction.

For it is not to be expected that the yearly revenues of the College, which hardly—nay, not so much as hardly—suffice to maintain the Academic body & its students, can avail to meet such great expenses as are of necessity required for the work of Printing.

Forgive, most worthy Sirs, our importunity & our need, if on this occasion we look for such & so great a benefit for letters, yea if we ask it for letters from men most lettered & most liberal, on behalf of unlettered and unlearned Youth and of the propagation of Religion to future ages.

With all devotion to you chiefly, most Noble President, and others in your most renowned Committee of council,

CHARLES CHAUNCEY, President of Harvard College,  
with the Fellows, & their common consent.

27th October, 1680.

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*From the Rev. John Eliot to the Hon. Robert Boyle,  
Governor of the Company.*

Right honorable Nursing Fath<sup>r</sup>

Your Fatherly Care doth extend itsel<sup>e</sup> not only untoe the poore Indians ; but also to our plantations, &

to our Churches and Com:w: in that Fatherly and prudent Council w<sup>h</sup> you are pleased to give in the poynt of p<sup>r</sup>sent toleration, w<sup>h</sup> counsel you ppose w<sup>th</sup> such Fatherly care & love, yt it is w<sup>h</sup>out the least staine or touch of any byas. I have co<sup>m</sup>unicated your letter unto such as are concerned. Amos. 5. 18. the Prophet saith the prudent shall keepe silence in yt time, for it is an evel time. for my owne pt I keepe off from meddling in those matters, there is a time to be silent, & a time to speak. the Adversary seteth instruments on word to poyson o<sup>r</sup> praying Indians w<sup>h</sup> that cruel & mercylesse opinion of the Anabaptists, to instigate & instruct parents to thrust away theire owne children frō Jesus Christ. to make barren & kill the Lords vinyard, by breaking off & spoyleing the buds. We resist y<sup>m</sup> by the word of God & prayre. Since the returne of o<sup>r</sup> Captives who escaped away frō the Mauquaogs, I have had no intimation frō our Western pts but I doe dayly cry, pray, waite. Lord open a Gospel dore ! Untill we have Bibles, we are not furnished to cary the Gospel unto y<sup>m</sup> for we have no means to cary religion thither, saving by the Scriptures. this very argument (beside all the rest w<sup>h</sup> are many & weighty) doth continually instigate my heart, to have the Bible printed. I see y<sup>t</sup> the charge doth somewhat surmount, (by some accidental impediments) my expectation. but I beseech your hono<sup>r</sup> let not yt be so much as named to be an impediment of such a work. the Dutch Bible is a glorious work, & the charges of it are an hono<sup>r</sup> to Religion. this work is small, as to humane work. but the charges of it, will be, (as the

former imp<sup>r</sup>ssion was) an hon<sup>r</sup> unto the hono<sup>r</sup>able Corporation. I know y<sup>t</sup> a word frō your hono<sup>r</sup> will raise a contribution to such a work, y<sup>t</sup> will supse<sup>d</sup>e all demurre about charges. a willing heart shall not want a full hand, sufficient to goe through w<sup>h</sup> this holy & good w<sup>r</sup>k. So I speak to ours. into whose hands your hono<sup>rs</sup> have comited it. the Lord put it into your hearts to make thorough work of it. pardon my boldnesse, hono<sup>r</sup>able S<sup>r</sup> I shall plead no furth<sup>r</sup> at p<sup>r</sup>sent but comitting yourselves & the cause to God. I rest

Your hono<sup>rs</sup> to Serve you in Jesus Christ

JOHN ELIOT.

Roxb: this 17<sup>t</sup> of the 4<sup>t</sup> 81.

Major Gookins (who is my only cordial assistant) doth p<sup>r</sup>sent his service to your hono<sup>rs</sup> w<sup>h</sup> this request, that the evil reports of the malevolent, taken up by the miscaryage of the wors<sup>r</sup> sort, may be no stumbling block to your hono<sup>rs</sup>, for where is the people. where all are good?

for

the right hono<sup>r</sup>able Robert Boyle Esq<sup>r</sup>  
Govno<sup>r</sup> of the hono<sup>r</sup>able Corporation  
for Gospellizing the Indians.

these.

leav. this Letter att Henry Ashhurst  
Esq. in St Jn<sup>o</sup>. Streete In Lond<sup>o</sup>



*From the Commissioners of the United Colonies to the  
Hon. Robert Boyle, Governor of the Company.*

Boston New England May 29<sup>th</sup> 1682.

Right Honour<sup>ble</sup>

Our last to your Hon<sup>r</sup> was Imediatly upon the Rect of yo<sup>r</sup> of October last, wherein we sent a Duplicate of our Letter & Accounts for the year 1681. as was desired, but forgot the charge of printing the New Testament, w<sup>ch</sup> now we can acquaint you amounts to £249 : 02 : 06 We went the best way to work wee could, yet are perswaded, that if you shal be pleased to grant Mr Elliots motion & expectation, for the printing of the Old Testament also, we may be able to do better, and contract with workmen cheaper. The Bills sent over are all of them Received, & what was to be added to the stock here, is already within a small matter put out to Improvement; wherein we hope, such care will from time to time be taken, that it may be not only to the satisfaction of yo<sup>r</sup> Hon<sup>r</sup> & the Company but your Incouragement also to go on in makeing further additions thereunto. We herewith send the Accounts of this last yeare for which we have begun to make some allowance to a wel-deserveing person Mr Daniel Gooken, who hath entred upon Preaching to the Indians at Natick in the English Tongue; If we find the successe & benefitt, answerable, we shal continue so to do. We have also found it needfull to allow Reverend Mr Elliot (now growne very aged in this service) a servant to attend him, when he goes his Journies amongst the Indians. Old Mr Mayhue of Marthas Vineyard is lately dead, & there will be one wanting to have the Oversight there;

the place being remote, and y<sup>e</sup> Christian Indians, numerous upon it. Since the agreement made with the Mohawkes of Fort Albany our Praying Indians, have not had any disturbance; we desire their Peace & security from enemies may tend to the furtherance of the Gospel amongst them, that there may be a more abundant fruit of so great cost as hath been, & is daily bestowed on them; unto which we have now also further to add the distribution of the last yeares income of your Hon<sup>rs</sup> most Charitable & Noble Gift, wch shall be made strictly according to the directions we have received from you; And we pray the Good Lord of this Harvest, for all your great care and bounty in this, & all other such pious workes, to lay up in store for you a reward of mercy in the Great Day. These lines (God sending him safe) will be presented by one of our selves, our worthy Friend Mr Dudley, one of the Agents, now sent from y<sup>e</sup> Massachusetts Colonie, to attend his Majestie in the publick concernes of that Colonie; who, as he will be able to give yo<sup>r</sup> Hon<sup>r</sup> a more particular Account of any thing yt may be needfull; so he is greatly ambitious to have the Honour & Advantage of your Favour & Countenance, whereunto we take y<sup>e</sup> boldness most humbly & earnestly, to recommend him; as well knowing how noble & worthy a Friend these Colonies have ever had in your Self, And that the Interest & Prosperity of any One of them, is so of the whole, wch wee shall ever labour, with Joint Affections & Indeavours to promote. We never stood more in need of the kindnesse & helpfulnesse of all that have any good will for us, and assure our selves, That whatever may lye in your Hon<sup>rs</sup> power, and is suitable to

be desired, shall not be wanting, whensoever the Agents now sent shall accordingly apply themselves, With our most humble Service to Your Honour, and the rest of the Worthy and Honourable Members of Your Company. we subscribe Ourselves.

Your most humble Servants

WILLIAM STOUGHTON.

JOSEPH DUDLEY.

THOS. HINCKLEY.

JOHN ALLEYN.

For the Right Hon<sup>ble</sup> Robert Boyle Esq<sup>r</sup>  
Governour of y<sup>e</sup> Hon<sup>ble</sup> Corporation  
for y<sup>e</sup> propogation of y<sup>e</sup> Gospel to y<sup>e</sup>  
Indians in New England.

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*From the Hon. Robert Boyle, Governor of the Company,  
to the Commissioners of the United Colonies.*

Honored Gentlemen.

Your Letter of the 29<sup>th</sup> of May last together w<sup>th</sup> the Accompts & Duplicates therein wee have receaved and are well satisfied w<sup>th</sup> your carefull manageing and disposing of such moneys as wee have at sevrall times remitted to you as Stock & otherwise for the carrying on that good worke of propagating the Gospel of Jesus Christ amongst the Indians. As concerning Mr Elliot's request of haveing the Old Testam<sup>t</sup> alsoe printed in the Indian Language wee are not yet fully sattisfied that it will answeare the end proposed however wee have desired our ho<sup>ble</sup> Governor to discourse w<sup>th</sup> Mr Joseph Dudley & Mr Richards concerning the same in order to yo<sup>r</sup> receaveing our full resolucon in that affaire by our next

Letters wee have ordered 250<sup>l</sup> sterling w<sup>th</sup> the advance of 28<sup>l</sup> for evrie hundred to be remitted to Simon Broadstreet & Wm Stoughton Esq<sup>s</sup> by Bill charged by John Lane Esq & Tho Lane upon the s<sup>d</sup> William Stoughton wch in New Eng<sup>d</sup> money amounts to 320<sup>l</sup> & w<sup>th</sup> 31<sup>l</sup> 10<sup>s</sup> for the profit of Mr Mowchees giuft makes 351<sup>l</sup> 10<sup>s</sup> to be disposed of by you together with the benifitt of the 370<sup>l</sup> in the hands of Mr Richards for defraying the ordinarie charges of the yeare ensuing. Wee have alsoe made on 425<sup>l</sup> sterling more w<sup>th</sup> the like advance of 28<sup>l</sup> for evrie hundred w<sup>ch</sup> in New Engl money amounts to 544<sup>l</sup>—vizt 224<sup>l</sup> by Bill charged by Mr William Ashurst our now Treār upon the s<sup>d</sup> Wm Stoughton & payable to the above named Simon Broadstreet & Wm Stoughton 256<sup>l</sup> by Bill charged by Mr Edmond White upon Mr Humphrey Davie—& payable to the sd Simon Broadstreet & Wm. Stoughton & 64<sup>l</sup> by Bill charged by Mr Tho. Glover upon the sd Wm Stoughton & payable to the sd Simon Broadstreet & Wm Stoughton which sd Svall Soñes last mencōned amounting together to 544<sup>l</sup> New Engl money wee have soe remitted to be put forth in New Engl as a further addicon to our Stock there of your faithfull pformance whereof w<sup>th</sup> all speede wee doe not doubt.

London—13<sup>th</sup> day of October 1682.

Signed by Order of the Companie for propagation of the Gospell in New England and the pt adjacent in America.

(*Endorsed.*)

13<sup>th</sup> October 1682.

Letter to the Com<sup>rs</sup> of the United Colonies in New England.

*From the Commissioners of the United Colonies to the  
Hon. Robert Boyle.*

Boston in N: E: March. 1: 1684.

Sr.

By yo<sup>r</sup> Hono<sup>r</sup> last letter of the 8<sup>o</sup> of September last wee have recd your order for going on wth the work so much desired and a good while since entered upon by good Mr Elliot, the making a new impression of the Old Testament also in the Indian tongue, which accordingly wee have attended & made considerable payments further towards the same, so that it is at this time in a good forwardnes, and wee shall hasten it and be frugall in the Expences of it as much as may be, Mr Elliot hath taken care to send over Some Copyes of the Penta-teuch according to your desires and hath also promised us to give your Hono<sup>r</sup> some acc<sup>t</sup> of the present state of the work among the Indians which wee hope may be encouraging, wee thought it best to come from his hands who labours so constantly therein.

Yo<sup>r</sup> bills of Exc<sup>e</sup> sent for this last year the one of 384<sup>l</sup> & the other of 112<sup>l</sup> are complied with & the disposall of the whole summe how it stands in our Annuall Acco<sup>ts</sup> now made up you will find in the said Acco<sup>ts</sup> which wee have here enclosed, the Profitt of Mr Mouchees Gift wee have allotted (& during his life shall allot) to Reverend Mr Elliot allowing him an additional Sallary to make up a competency for his great paines in so great a Service the fulle reward whereof waits for him in another world.

You are pleased to make mention of the Profitts of

370<sup>li</sup> ster. in the hands of Mr Richards wee crave leave to certify your mistake therein. for that Mr Richards more than 3 yeares since declining the service of a Treasurer & improver of your Stock in this Country it was wholly by him dēd up & committed (with advise thereof to your selves) into the hands of Mr Stoughton where it hath since bin increased by all those considerable Annuall additions which your honour and the Honourable Comp<sup>a</sup> have made thereto. great care is taken for the securing of what is put forth upon Interest, and the whole summe so under improvement (as you will see in the Acco<sup>b</sup>) amounts to three thousand three hundred forty two pounds three shillings, it was lately a greater summe but Mr Elliots extreame urgency after he had wholly taken upon himselfe to begin the work of Printing prevailed with us to call in seventy pounds he engaging the payment thereof himselfe in case your allowance could not finally be obtained wee have nothing to adde but our most humble service & remaine

Yo<sup>r</sup> hono<sup>rs</sup> most humble Servants.

WILLIAM STOUGHTON

JOSEPH DUDLEY

PETER BULKELEY.

THOS. HINCKLEY.

These

for the Right Honorable Robt Boyle Esq<sup>r</sup>  
Gov<sup>r</sup> of the Comp<sup>a</sup> for Propagaçõn of  
the Gospel in New England and the parts  
adjacent in America.

London.

*From 16 Indians at Natick, Massachusetts, to the Rev.  
John Eliot.*

Worthy and Reverend Mr Eliot.

God hath made you to us and our nation a spiritual father, we are inexpressably ingaged to you for your faithful constant Indefatigable labours, care and love, to and for us, and you have alwaies manifested the same to us as wel in our adversity as prosperity, for about forty years makeing know to us the Glad tidings of Salvation of Jesus Christ ; for which we desire to give you our Hearty thanks, and whereas you are now grown aged, soe that we are deprived of seeing your face and hearing your voice (especially in the Winter Season) soe frequently as formerly, wee presume to make this our Address to you ; touching a matter wherin we acted by your counsel and incouragm<sup>t</sup> formerly. Sir you knew that the Church and people of Natick about two years and a half since, made their application and gave a Cal by a Gen<sup>n</sup> vote to y<sup>e</sup> Reverend Mr Gookin, Minister of Sherborn (a village in vicinity of neighbourhood to us), that he would please to preach a Lecture to us at Natick ; which invitation of ours, God inclined his heart to accept, and he hath attended it about Two years and a half, and we hope not without comfort and benefitt to some pore souls, through the Grace of God ; Tis true he preacheth to us in y<sup>e</sup> English tongue, which al doe not fully understand, but some learn a litle and desire to know more of it, but ther being a wel spoken and Inteligent interpreter of our own Countrymen, who being the day before instructed

and informed by Mr Gookin in y<sup>e</sup> matter to be delivered, is prompt and ready to interpret and communicate unto us in our own language, which practice as we understand is approved of in Scripture in the primitive times as in 1. Corinthians. 14. 27. 28. that if one speak in an unknown tongue another should interpret. unto this Lecture many Englishmen and women of y<sup>e</sup> neighbourhood doe resort, who by their example & communion with us in the worship of God it tendeth (as is evident) to promote not only Religion but Civility amongst us Therefore Dear sir our humble request unto you is that you wil improve your best interest with and in the right Hon<sup>ble</sup> Gov<sup>r</sup> & Corporation for propagating the Gospel in America, Residing at London, that they would please to write effectually unto their Co<sup>m</sup>missioners in New England to incourage this our worthy Minister Mr Gookin, to persevere in his labors among us, we understand he meets with some discouragement and the Reason wherof is because he doth not preach in y<sup>e</sup> Indian Language which probably in a little more time afterward he wil obtain, but we incline to beleive that y<sup>e</sup> way wherein he now exercises may and wil promote the work as much, because now the English Christians, are present and Co<sup>m</sup>municate with us in God's Worship, which puts a great luster and beauty upon our meeting, and tendeth to instruct us especially young ones to learn the English Language, and to cary it with a more Grave deportment in y<sup>e</sup> holy worship of God, for you know our great poverty especially since the wars, that we are not able to give Mr Gookin incouragem<sup>t</sup> by any Allowance yearly, and as we heare the Co<sup>m</sup>missioners



allow him but 10<sup>th</sup> p. Annum, but we hope those most noble pious and worthy patriots in England, of whose Goodness and benifcence we have often tasted, and which with al thankfulness both to god and men we acknowledge, wil incourage this work as wel as others, which we believe wil not be the least means, to propagate Religion and civility among the Indians. So with our Humble duty and service presented we remaine

Your most loveing and Assured friends

Natick 19 March 1683.

OLT WABAN His mark +

JOHN MAQOOF

DANIEL TAKAWOMPAIT

THOMAS TRAY His mark ∞

NEMIAH N 7

NATANIEL

JOHN MOQUAH His mark †

OLT NUOMONT His mark ξ

OLT JETRO His mark ψ

OLT NOSAUWUNNA His mark ○

OLT MAQUIS His mark S

NELLEM HAHATUN

JAMS

JOHN AWAQUIN His mark §

THOMAS WABAN

SIMON BETOQKOM.

These

for our Worthy and good friend Mr  
John Eliot the Reverend Teacher of the  
Church at Roxbury. in New England.

(Endorsed.)

A Leter from the Indians to Mr Eliott 19<sup>th</sup> March 1683.

*From the Company to the Commissioners in New  
England.*

Honored Gentlemen—

Your Letter of the first of March last together with the Accompts therein wee have received but are a little surprized that wee finde by the Accompte of the Stock by us at severall times remitted to you that the profit & improvent thereof is soe small.

Wee desire that you will for the future in your yearly Accompte of our Stock perticularly expresse in whose hands the severall somes of money by us remitted & to be remitted to you to be managed & disposed of for & as Stock shall from time to time be.

We have ordered 400<sup>l</sup> sterling to be this yeare remitted to New England that is to say 250<sup>l</sup> thereof to be remitted by Mr Wm Ashurst our Treasurer by his Bill charged upon Wm Stoughton Esq<sup>r</sup> for paym<sup>t</sup> of 325<sup>l</sup> New England money to Simon Bradstreet Esq<sup>r</sup> & the s<sup>d</sup> Wm. Stoughton at three moneths after sight which s<sup>d</sup> some of 325 wth 31<sup>l</sup> 10<sup>s</sup> for the profit of Mr Mowchees Guift makes 356<sup>l</sup> 10<sup>s</sup> to be disposed of by you together wth the profit of the 370<sup>l</sup> sterling formerly in the hands of Mr Richards but now as wee are informed by yo<sup>r</sup> last Lre in the hands of Mr Stoughton for defraying the necessarie charges of the yeare ensuing 100<sup>l</sup> more thereof pd to Mr Edmond White upon his Bill charged upon Mr Humphry Davie for paymt of 130<sup>l</sup> New England money to the s<sup>d</sup> Simon Bradstreet & Wm Stoughton at three moneths after sight & 50<sup>l</sup>

residue of the s<sup>d</sup> some of 400<sup>l</sup> pd to Henry Ashurst Esq<sup>r</sup> upon the Bill charged upon Mr Danyell Allin merchant in Boston in New Engl<sup>d</sup> for paymt of 65<sup>l</sup> New England money to the sd Simon Bradstreet & Wm Stoughton at three moneths after sight. Which s<sup>d</sup> sevall somes of 130<sup>l</sup> & 65<sup>l</sup> last mençoned & amounting together to 195<sup>l</sup> New England money wee desire may be put out upon improvm<sup>t</sup> & be reckoned as a further addicon to our Stock.

Wee doe finde that it will be necessarie for the satisfaccon of some misinformed psons that there may be as exact an accompt as can be taken & sent on to us in yo<sup>r</sup> next Lres of the number of all the Indian Converts amongst you, both men & woemen.

Wee alsoe desire to know how far Mr Elliot hath proceeded in printing the Bible in the Indian Language, & that 12 Coppies of the Pentateuch be likewise sent on to us.

Wee doe well approve of yo<sup>r</sup> paym<sup>t</sup> of the profit of Mr Mowchees Guift to Mr. Elliot & are willing that 10<sup>l</sup> a yeare more may be added to his Sallarie & the like some to Mr Gookins Sallarie. Wee cease to give you any further trouble at this time.

Signed by Order of the Companie for ppagacon  
of the Gospell in New England & the  
pla. adjacent in America.

London : 26 day of September 1684.

(*Endorsed*)

Copy of the Comp<sup>as</sup> Leter to ye Com<sup>rs</sup> in New England 1684.

*From Mr. William Stoughton, a Commissioner of the United Colonies, to Mr. Robert Thompson, Governor of the Company.*

Sr.

I writ largely to you by Capt: Toy who is not yet gone, this comes by Mr Edward Thomas with whome I have done as much as at present lyes in my power, & shall still doe what I am able in your affairs, & for your benefit. Since my last to you I have receaved yor<sup>s</sup> of Sept 9<sup>th</sup> & the Corporations letter by you signed, of Nov 2<sup>d</sup> And doe Acknowledge that it hath been too long a time before the accounts of the Indian worke were sent but my excuse is that Mr Bradstreet never accepting to act any thing I have all this while till now, been wholly left alone, without any body to joyn in the making up of accounts & attesting them, & have also been under many discouragements during the late uncomfortable revolutions & confusions here. I am therefore most glad that so good a number of worthy & most suitable persons are joyned in that publick worke, wherein they are purposed to doe their utmost, as Mr. Mather will more particularly informe our joynt letter w<sup>th</sup> the account of the four year last past hath been aboard Captain Tay severall weekes, who is not yet sayled, & by Mr Edward Thomas now going in another vessel, a duplicate of sayd letter & accounts are carefully sent w<sup>ch</sup> I hope will be to content, & for the future these Gentlemen will hold a more frequent correspondence with your Hono<sup>r</sup> & the Company in this great affay<sup>r</sup>. by what I receaved from the Dutch Minister at Fort Albany w<sup>ch</sup> is also comitted to Mr Thomason will understand that a goody beginning

is there made to gospelise the Indians. The Bill of Exchange drawn by Mr Increase Mather never came to hand till a few days agoe, & yesterday I got an order of the Gov<sup>r</sup> & Council for the Treasurer to pay the same w<sup>ch</sup> I shall not fayle to sollicit till it be done. Mr Brenton whose bill of exchange drawn on Mr Loyd came to hand no sooner than Mr Mathers, is at present out of Town & Mr Loyd referrs me wholly to him the drawer, having never had any order or notice thereof, so that untill I see Mr Brenton I can give no account what is to be expected if it bee not accepted & payd I shall protest the same. all the other bills of exchange w<sup>ch</sup> Mr Bellamy signifies came safe & are payd. The Gov<sup>r</sup> presents his service to you & so doth he most sincerely who is

S<sup>r</sup> yo<sup>r</sup> assured friend & most humble serv<sup>t</sup>

WM STOUGHTON.

April 14<sup>th</sup> 1693.

For the Hon<sup>ble</sup> Robert Thompson Esq  
Gov<sup>r</sup> of the Company for propagating  
the Gospel amongst the Indians.  
these.

London.

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*From the Rev. Increase Mather, D.D., to Sir William  
Ashhurst, Governor of the Company.*

Boston. January 20. 1697.

Hono<sup>r</sup>able Sir.

Concerning the Indian affair, & what relates to  
the success of the Gospell among them there is Little for

me to add unto what I have formerly written. Since the death of Mr. Eliot (that American Apostle) there has bin a signal blast of heaven on y<sup>e</sup> Indian work, very many of the most pious Indians (both professors & preachers) being dead also, & others of equal worth not appearing to succeed them wee design (as soon as the weather will permitt) to send two of them who preach to the Indians to visit all y<sup>e</sup> places where y<sup>e</sup> Gospell is taught among them w<sup>h</sup> when they have done, I shall not faile (if y<sup>e</sup> Lord will) either to send you their Account, or to bring it my selfe there seeming to be a necessity of my undertaking a voyage for England, in order to y<sup>e</sup> obtaining an happy settlement for y<sup>e</sup> Colledge here.

Several of those yt were appointed yo<sup>r</sup> Co<sup>m</sup>missioners here, are gone to their Rest. particularly, Govrno<sup>r</sup> Bradstreet, S<sup>r</sup> W<sup>m</sup> phips, & Major Richards. Mr Morton is quite done Infirmities of age have rendered him unserviceable these many moneths. It is y<sup>r</sup>fore needfull y<sup>t</sup> some other Co<sup>m</sup>missioners should be added, y<sup>r</sup> being now none Left but Mr Stoughton, Maj. General Winthorp, & my selfe, Mr Stoughton desires yt there may be added, my son Cotton Mather, & Mr Nehemiah Walker who is my son in law & succeeds Mr. Eliot in his pastoral office in Roxbury. Concerning these because they are related to me I say nothing. Mr Stoughton also desires y<sup>t</sup> Mr Samuell Sewell & Mr Peter Serjeant may be joined w<sup>th</sup> us. Give me Leave to reco<sup>m</sup>end once more to you, old Mr. John Foster who is one of the Gov<sup>r</sup><sup>n</sup> Council, & a very good & discreet Gentleman.

I shall trouble you no further at prsent, but prsenting my service to yo<sup>r</sup> Hono<sup>r</sup>, w<sup>th</sup> all y<sup>e</sup> gentlemen of yo<sup>r</sup>

Corporation, I comēd you to y<sup>e</sup> Grace of Christ, & remain.

Yor<sup>e</sup> to serve

INCREASE MATHER.

To the Honorable Sir William Ashurst,  
governor of the Corporation for pro-  
pagating the Gospell in America, at  
the Golden Key in Watling Street  
London.

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*From the Rev. Increase Mather, D.D., to Sir William  
Ashhurst, Governor of the Company.*

Boston. July 20. 1698.

Hono<sup>r</sup>able Sir.

Yo<sup>r</sup> co<sup>m</sup>missioners here have sent two worthy persons (Mr Rawson & Mr Tanforth) who preach to y<sup>e</sup> Indians, to visit all the Indians throughout y<sup>e</sup> province y<sup>t</sup> so we might know w<sup>t</sup> success y<sup>e</sup> Gospell has had amongst them. The account w<sup>h</sup> they have retorned w<sup>h</sup>, I now send over to you whereby you will perceive yt ye Gospell has bin a blessed Leaven amongst them: And I believe will never be extirpated untill y<sup>e</sup> Lord Himselfe shall Come.

I return great Thanks to yo<sup>r</sup> Honorable Corporation for ye respect shewed to o<sup>r</sup> Colledge in ordering 45<sup>li</sup> of the Hon<sup>r</sup>able Mr Boyles Legacy to be by them disposed of for ye propagating of Religion amongst the Natives here. We have not as yet received any part of it. God has bin graciously pleased to bless y<sup>e</sup> Society wonderfully. I send herewth a Catalogue of such persons

as have bin graduated Xtians a sight whereof I presume will not be unacceptable to you.

I have no more to add at present, but commending you to ye grace of Christ,

I remayn,

Yours to serve

INCREASE MATHER.

To the Honorable Sir William Ashurst,  
Governor of the Corporation for propagating y<sup>e</sup> Gospel in America,  
in London.

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*From the Rev. Increase Mather, D.D., the Rev. Cotton Mather, D.D., and the Rev. Nehemiah Walker to Sir William Ashhurst, Governor of the Company.*

There were in the Southern parts of this province, about four or five years ago (when your Commissioners here sent a couple of English Ministers, who were masters of the English tongue, to visit them) no less than thirty several congregations of Indians, who commonly assembled themselves every Lord's day, and, a great part of them, to lectures on other days also, for the worship of the great God and our Lord Jesus Christ. We cannot understand that the number of the congregations is considerably altered from what it was when the gentlemen who then examined their condition brought in that report of them. Indeed, the number of Indians in this land is not comparable to what it was



fifty years ago. The hand of God has very strangely wasted them ; and the war which they began upon the English in the year 1675, hastened a strange desolation upon whole nations of them. Almost all that remain under the influence of the English, in this Massachusetts province, are so far christianised as that they believe there is a God, and that Jesus Christ is the Son of God, and the Saviour of the world. Mr Experience Mayhew, who is grandson to the old gentleman that first instructed the Indians on Martha's vineyard, and, like his grandfather, a laborious teacher among them, informs us, that there are about one hundred and four score families of Indians on that island ; and that of these, there are no more than two persons which now remain in their paganism. He is at this time, gathering another church of Indians, whereof he is himself to be the pastor.

In the Indian congregations, there were at the time of our last visitation (which we said was about four or five years ago) about thirty-seven Indians who were the constant preachers of the gospel unto them in their own language, in which they have Catechisms, and Bibles, and Psalm Books, and other books of piety translated by the vast labours of worthy Englishmen.

Besides these, there are seven or eight English Ministers, who have learned the Indian tongue, and visit the Indian Assemblies, and pray and preach among them, and give such directions as they see needful for their affairs. The Indian Ministers very frequently apply themselves to these English ones for their advice about instructing the flocks under their charge : and some of the English preachers do constantly spend every

Lord's day with the Indian assemblies, having taken the charge of them.

How the ordinary Congregations among the Indians are inclined, and how instructed, may be a little apprehended from some lines in a letter now lying before us, dated not many weeks ago, from a very valuable servant of God, namely, Mr Samuel Danforth; he says, 'They met me at Little Compton, about two months since, to hear me preach. Had you been there with me to see how well they filled up the seats, with what gravity they behaved themselves, what attention they gave, what affection they showed; how powerfully Pawquachoise (an Indian) prayed (for I had put it upon him to pray, having never before heard him pray, and being willing to have some trial of his ability, in order to his approbation for office); how melodiously Jonathan George (another Indian) set the tune for the Psalms, and carried it out; and how dexterously the young lads of twelve years old could turn to the proofs throughout the sermon; and how thankful they were to me at the last that I would take so much pains as to come so far from home to preach to them, I am sure you would be much affected with it.'

Though there are some Congregations of the Indians which are not advanced unto all the privileges of the evangelical church state, combining for and enjoying of all special ordinances, yet a considerable number of them are so. Some new churches have been lately formed and filled, and more will quickly be gathered. They have pastors and elders of their own, ordained sometimes by the hands of English Ministers, and

sometimes by the hands of Indian Ministers in the presence of the English, all after the solemn English manner; and by admonitions and Excommunications publicly dispensed, they proceed against scandalous offenders when any such are found amongst them.

We shall here insert an extract of a late letter from Mr Josiah Torrz, a hopeful young man, who had learned the Indian tongue, and begun to preach to them in their own language: he having been an eye-witness of their proceedings, writes to us in words following:—

‘The gravity and diligent attendance in the time of worship, with the affectionate confessions of such as are admitted into the church, made me hope that many of them may have the spirit wrought in them, according to the working of the mighty power of God. Their method respecting those that are admitted into their Church Communion is more according to the manner of the churches in the primitive times, than is now practised among the churches in most parts. The person to be admitted stands forth in the midst of the assembly, and first makes declaration of his knowledge, and sometimes desires information in things more arduous and doubtful. And then he makes Confession of Sins, which they do (as I have seen) with tears of trembling, like him in the sixteenth chapter of the Acts. And then he gives an account of Experience he has had, of convictions, awakenings, and comforts, in which they are large and particular. After which, (much comfort and exhortations to remain stedfast in the faith and ways of the Lord being given them by their pastor and elder,) they are admitted. I would, and not ungroundedly, hope that

additions are made unto the church daily of such as shall be saved. There are many which maintain a Christian Conversation, and are to be accounted not almost, but altogether Christians. And this does encourage the preaching of the Gospel to them, when we see it pleases God to make it his power unto Salvation.'

About the manner of performing the more stated exercises of religion in public among the Indians, there needs no account but this. They are conformed unto the English.

But we have now before us a letter very lately received, from as knowing and as faithful a person as could be inquired of, wherein he speaks a little more particularly.

He says, 'you may remember that yourself, with some others, were pleased once to bear me company to a lecture to Assawanpset, and were an eye-witness of their grave, serious, attentive deportment in their exercises, and of their excellent singing of psalms with most ravishing melody. They begin their exercises with prayer; they sing a psalm, they preach, and so conclude with prayer. The administration of Sacraments among them is like ours, and as they were taught by their apostle Eliot. His name is of wonderful authority among them; and the rules he gave them for the forms of marriages among them, and for admonitions and excommunications in their Churches, are not to be found fault with by any but it will provoke them. Not long since, an Indian lodged at an Englishman's house one night, and the next day he visited me, and asked why the man at whose house he lodged did not pray in his

family? Seeing that Mr Eliot taught the Indians to do it every day, morning and evening, he thought it strange that the English should direct them to pray in their families, and yet not to do it themselves. But, at last, he entertained the distinction, that there were 'matchet' Englishmen as well as 'matchet' Indians, and that some English did not practise as they had been taught to do; matchet, that is to say, naughty or wicked.'

March 2<sup>nd</sup> 1705.

Signed

INCREASE MATHER.

COTTON MATHER.

NEHEMIAH WALKER.

Extracts from a letter Quoted in 'Historical Notices of the Missions of the Church of England in the North American Colonies. Chiefly from the M.S. Documents of the Society for the Propagation of the Gospel in Foreign Parts.'

By ERNEST HAWKINS, B.D.

Secretary to the Society.

London. 1845.

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*From the Rev. Cotton Mather, D.D., to Sir William Ashhurst, Governor of the Company.*

Boston. N. England Jan. 30 17<sup>th</sup>.

Sr.

The Honourable Corporation for the Propagation of the Gospel among or Indians, have lately

obliged me, and even surpris'd me, with a very kind present; for which I render my most humble Thanks unto them.

When I would on that occasion have declined the Acceptance of any such Rewards for services without Number, which I always thought abundantly Rewarded in the pleasure of doing them, your Commissioners here were pleased to Lett me see, that they took a very great satisfaction in your order; and that they had another opinion of my poor services, than I could myself have of them. They did with all possible Alacrity, and expressions that carried a cogency in them, even compel me to receive the Favours of the Corporation.

What remains, is for me to multiply my poor endeavour<sup>s</sup> for the Interests of Christianity among those objects of your generous charity. And, tho that be but one of the many channels in which my studies are continually running, yett it will afford me opportunities for continual and considerable expence of Time and Thought; and purse too (tho' that an Article not worth mentioning) as well as pen, must be Employ'd upon it.

I shall, with the Help of Heaven, go on, you may be sure, to do all the good that ever I can, and Look upon the Favours of the Honourable Corporation, as an Effectual Admonition unto me, to do more than ever I have done. This being as I Judge, the just expectation of these worthy Gentlemen, I thus represent it unto your Honourable Hand, with my grateful Acknowledgments to you and them.

May the glorious Lord, the Service of whose King-

dome is prosecuted by that Society, bestow upon them at last a part of his Heavenly Kingdome.

I am,

Your Honours,

Most Sincere & very obliged  
Servt.

COTTON MATHER.

To the Honourable

Sir William Ashurst,  
London.

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*From the Rev. Cotton Mather, D.D., to Sir William  
Ashhurst, Governor of the Company.*

Boston, N. England. Nov. 9. 1710.

Honourable Sr

The grateful sense I must forever have of your unmerited Favours, has compelled me once again, to break forth into a very public Acknowledgment of the merits, by which you have been distinguished unto the world.

I humbly tender unto your Acceptance, a Book newly published under the Title of *Bonifacius*; the intention of which Book, I am well assured, will be very Agreeable unto you; But for the Freedom I have used in the *preface*, I do need, and must beg, your pardon.

Therein, if I am guilty of a Trespass on the Modesty, which might have disposed you to forbid what I have done, mankind will make my apology; and we alwayes look to come off easily when—*crimen Amoris erat*.

The *Appendix*, which relates the present State of

Religion among y<sup>e</sup> *Indians*, is inserted, not only for your Honours more particular Satisfaction, but also as y<sup>e</sup> Vindication from an envious passage in a Sermon of the Bishop of *Chichesters*, which allowes it as a Trew matter of Reproach, That y<sup>e</sup> Colonies have made no Application to the Conversion of the Natives. It seems no Good must Ever be own'd to be done, but what is done under ye Influence of the *mitre*. Lett the Gentlemen of the New *Society* then be prevailed withal, to send a Missionary or two, for the Christianizing of the *Iroquois* Indians, whose princes (as they were fabulously called) appearing among you, made so much noise the other day, on your side the water. This would free your faithful and thoughtful Commissioners here, from one of th<sup>e</sup> most uneasy Sollicitudes; and the objects are without y<sup>e</sup> Bounds of New England.

S<sup>r</sup>, I shall count myself honoured, if you will please to lay any of your Commands upon me; and most of all, when you shall command me & Direct me, to any matter, wherein I may also serve the Interests of o<sup>r</sup> glorious Lord, and of His Holy Religion.

With prayers, that He will continue to multiply His Blessings on your person, and your Honourable Family, I take leave to subscribe myself

Your Honours

Most obliged Servant

COTTON MATHER.

To the Honourable S<sup>r</sup> William Asshurst

in

London.



*From Mr. Joseph Dudley, a Commissioner of the United Colonies, to Sir William Ashhurst, Governor of the Company.*

Boston. New England. Nov<sup>r</sup> 15. 1710.

S<sup>r</sup>

The Govnment of this province the last year by their papers, desired your Honour to have accepted the Agency for this Goverment, & were sorry your want of health should oblige you to refuse it, they stil hope that you will please as ocasion offers to recomend them to her Majesty & the ministry. The people here have shewed all readiness, for their own defence these seven years past A good obedience & couriage in the reduction of portroyall this year & have granted & payd thirty thousand pounds per Anum these seven years for their honorable defence, & think the Governour is very Just & thrifty in the expence of their Treasure & the frontiers very well defended better than in any former Warrs, and all their Civil affayres in peace & repose.

however I have been my self very unfortunate to be persued with great displeasure by S<sup>r</sup> Henry Ashhurst at all times, who I doubt is imposed upon by some very few men from hence, to talk of things which every body here smiles at as having no shadow of foundation, I heartily wish S<sup>r</sup> Henry health, & a blessing upon his family & assure him he is equally bound to bless mee & mine,

what I must not have of him I pray of you, that is the respect to a Gentleman, a Lover of my Country, an

Example of good life & manners & moderation in all things,

If you will pardon the freedom and allow mee amongst the Number of your friends I will take it a favour to be glad of your Comands.

I am S<sup>r</sup>

Your most faithfull

humble Servant

J DUDLEY.

*From Sir William Ashhurst, Governor of the Company,  
to Governor Nicholson.*

London January 15<sup>th</sup> 1711.

S<sup>r</sup>

I am favoured with yours of 13<sup>th</sup> November, which gave me the acceptable account of your good success in the prudent management of the publick affairs, whereby you have prevented all the enemys attempts upon the Country since the first beginning of the warr which I beleive all people will beleive to be an extraordinary piece of service, and if this age had any sense of obligations, you might expect not only the approbation of all good men, but a suitable reward from the men in power. We have lived to see the greatest merit condemned, and the greatest benefits this nation ever received exposed to ridicule and contempt, but I hope you and every honest man will continue in the practice of his duty from a better principle than the expectation of either the favour or rewards of a prevailing party.

I am very glad that our purchase of my Lord Lymricks Interest in Martha's Vineyard is so well approved of, and it will be a great satisfaction to the Corporation to understand that their designe is answered in it, which was to prevent the Indians being scattered up and down the Continent, and returning to the barbarous Customes of their Ancestors, besides we are of opinion, that the bringing them to a sociable and civilized way of living after the European fashion is the best way to engage them to the English Interest and a good step towards making them Christians.

I am heartily sorry there should be still any complaints of the Injust Encroachment<sup>s</sup> made upon the poor Indians at the Places appropriated for their Settlements, and I do wish the Corporation were in a Condition to direct their Commissioners to undertake the proper proceedings agt the Intruders, but it is not possible for us at present to concerne ourselves in that affair, otherways, than by our requests to yourself and the Generall assembly, that some provision may be made by Law to prevent these Intrusions, for I assure you our Rents are so very ill paid, and the deductions for Taxes and repairs so large, that we have much ado to make any tollerable Remittances to supply the more necessary occasions of the work under the Comission<sup>es</sup> direction. The disappointment of the Expedition agt Canada was very surprizing to us here, and I was not a little concerned at the reflections which were cast upon New England and the other Colonys, by those who to excuse their own ill conduct, would have thrown the blame off themselves, and laid it upon you; all people

are now sensible, that nothing was wanting on your parts, tho' we have not a few, who would have been glad of such an occasion to have quarrell'd with you, and done you any diskindness, in their power; I hear Generall Nicholson is arrived, as he is able, so I doubt not he will be willing to do you Justice in all places where p<sup>r</sup>juice does not p<sup>r</sup>vail. I shall always reckon myself under the greatest obligations to promote as farr as is in my power the prosperity of New England, and in order thereto omit no occasion of approving myself,

S<sup>r</sup>  
y<sup>or</sup> Excellencys most  
real & humble Servant

WM. ASHHURST.

Mr Dummer has been wonderfull serviceable to you in the case of the Expedition to set the matter in a right light.

(Endorsed.)

Copy of a Letter to Gov<sup>r</sup> Nicholson 15 Jan. 1711 $\frac{1}{2}$ .

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*From Sir William Ashhurst, Governor of the Company,  
to the Rev. Increase Mather, D.D.*

COPIE.

London Jan<sup>r</sup> 31<sup>st</sup> 1711 $\frac{1}{2}$ .

Reverend S<sup>r</sup>

I am favoured with yours of 3<sup>d</sup> Nov. and am very glad to find both by yours and what I have had from Mr Sewall that what we have done in relation to the purchase of Marthas vineyard is approved of by you

and the Commission<sup>r</sup>. I hope it will be a means to make the Indians live comfortably upon it, and prevent their scattering abroad, which would certainly have brought their offspring back again to their old Idolatry. I wish I had now any Interest at Court, that I might be serviceable to New England, in vindicating you from the Scandalous accusations of y<sup>r</sup> enemies; But things run there so high that at this time, to appear for you by such a one as myself, would rather be an Injury than a service; all the blame of the Canada miscarriage is laid on your backs, but I hope Coll. Nicholson if for his interest will vindicate you from the charge tho' I am apt to believe that some of our managers would be glad to find you guilty, that they might have some plausible pretence for not paying yo<sup>r</sup> bills. Things look very melancholy here at present, The High Church are very Rampant, how farr Gov. may suffer them to proceed, for our sins, I dare not divine; but if one may guess from their Characters and tempers, they can aim at no less than imposing the Pretender upon us, and all the miseries that may be expected from a provoked Tyrant bred up in the French maxims and principles.

I thank you heartily for your kind present my wife Joyns with me in our sincere respects to yo<sup>r</sup>selfe and good Son. I am.

Sr.

Yor most affectionate  
humble servant

WM, ASHHURST.

Tho I have no correspondence with the present

ministry yet I take care that Mr. Dummer have ye best advice relating to New England.

To the Reverend Doctor Increase Mather.  
In Boston New England.

(Endorsed.)

Copy of a letter to Dr. Increase Mather.

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*From the Rev. Experience Mayhew to the Company's  
Commissioners in New England.*

*A brief Journal of my visitation of the Pequot & Mohegin  
Indians, at the desire of the Honourable Commissioners  
for the Propagation of the Gospel among the Indians  
in New England &c. 1713.*

Having been desired by the Hon<sup>ble</sup> Commissioners to visit the Indians in the Southern parts of this land, Especially those in the Colony of Connecticut, in order to their having an offer of the Gospel made to them; I set out from Chilmark on Martha's vinyard October 12<sup>th</sup>. but could not pass y<sup>e</sup> Sound till ye 13<sup>th</sup> day in the evening: on the 15<sup>th</sup> I came to Dartmouth, where treating w<sup>th</sup> William Simons an Indian Minister to accompany me, and he consenting, we on y<sup>e</sup> next day being y<sup>e</sup> 16<sup>th</sup> came to Rode Island; where on ye 17<sup>th</sup> I enformed the Hon<sup>ble</sup> Governour Cranston of my design, and desired his countenance w<sup>th</sup> relation to that affair, more especially as it related to ye Indians under his Gouverment, which he very readily gave me, and told

me that when I had acquainted myself wth their numbers, & circumstances, and let him understand them, he should readily do anything that might be proper to promote so good a work. On the same day at evening we passed over the Ferries into the Narraganset Country, where y<sup>e</sup> sd William Simon not being willing to proceed any further westward, left me and went northward to a Town of Indians, about six mile from s<sup>d</sup> Ferry, having in his Company one of his Indian neighbours that came w<sup>th</sup> him from Dartmouth. The chief man in that place is called in Indian Wamsuttan, & by the English is called black Sachim, Here Japheth deceased has sometimes preached, and the sd William Simon has also sometimes preached there. These Indians I understand have manifested desires to have the Gospel preached to them, but their number is very small, On the same day at evening I met w<sup>th</sup> an Indian named Sam: at the house where I lodged, and finding y<sup>t</sup> he could speake English well, (having lived long with an English master) I entered into discourse w<sup>th</sup> him concerning God and religion, and found him as ignorant of anything of that nature, as it is possible a man endued w<sup>th</sup> reason, should be. He was at a loss whether there be a God, and how the world had a being; He was sensible of this his great Ignorance, and said he knew no more than a dead horse, but that he was willing to learn, if any would instruct him, I then spent some time in asserting some of the first principles of Religion to him, and unto the substance yt I said, he did w<sup>th</sup> much seeming earnestness & affection profess his assent, and said he wished he had his wife w<sup>th</sup> him, that I might

instruct her, and if he could, he would bring her and his brother to me for y<sup>t</sup> end, which I encouraged him to do, and so he went away; but I have not seen him since. On the 19<sup>th</sup> day of the moneth (the end of week) I purposed to have visited the Sachim Ninnicraft, ab<sup>t</sup> 15 miles further westward than the place where I kept Sabbath; and in order to it, took pains to get a good interpreter, but the man on whome I had most dependance (one Mr Mumford) being bound on a Journey another way, I could not then obtain him: and therefore (finding their Dialect very different from ours at Martha's Vinyard) I passed on that day as far as Stonington: But in the way thither, in the Narraganset Country I saw 3 or 4 wigwams not very far from the Rode, and as providence ordered it meeting w<sup>th</sup> a young man, in my way that could speake Indian competently well, I improved him as an interpreter, to speake to the people there. In one of the houses, there was 7 or 8 Indians, whereof one as I was enformed, was the Sagamores mother. These I enformed of my design, and proposed some fundamentall truths to them, unto which some of them seemed to assent; but one of the Company shewed dislike. When I shewed them a Bible, and told them that in that book was written y<sup>e</sup> words of the Great God y<sup>t</sup> made the world, they seemed much astonished. I told them if they would learn to read that book, this would teach them how to know & serve the only true God, that so they might be happy; and that the English were willing to teach them, if they would consent to it: They told me I had best discourse w<sup>th</sup> y<sup>e</sup> heads of the people ab<sup>t</sup> it. So I took my leave of them.



When I came to Stonington I went to the Rev<sup>d</sup> Mr James Noyes's and acquainting him w<sup>th</sup> my Buisiness into those parts, & desiring his advice & help in the affair; he shewed a very great readiness to assist & forward me in the work: wherefore y<sup>e</sup> next day w<sup>e</sup> was y<sup>e</sup> 20<sup>th</sup> being accompanied by him and some other Gentlemen of the place, we went to the next Town of Pequots ab<sup>t</sup> 7 or 8 mile distant northward; when we came to their houses, we found that most of the young men were gone out a hunting, and that the Sachim Robin was not at home, and tho' we sent some miles to look him, yet he was not to be found: However we enformed as many as we could of the occasion & design of my coming among them; and desired that they, & those of the next town about 2 or 3 miles off, would give us a meeting as soon as might be; the Indians themselves appointing time & place, and giving us notice of it: and accordingly there came a messenger from them to enform us that they would meet us on Fryday y<sup>e</sup> 23<sup>rd</sup> day at y<sup>e</sup> place w<sup>e</sup> we were at before. When we came to the place at the time appointed, there were assembled there a considerable number of people, the Sachim himself (of that town,) was present, and several of his council: Here were also present *Joseph* and *Benjamin*, two sons of *Kottupesit* deceased, the former Sachim of the Pequots. *Skuttaub* the chief of the pequot Sachims was not at home, and so was not at their meeting, being now gone a hunting. Joseph before mentioned speakes English very well, and was our interpreter at that time.

Here the Rev<sup>d</sup> Mr Noyes having made a short speech to the assembly declaring the earnest desire of

the English to promote their best good, and to show them all the kindness they can, and their having for that end sent me to speake to them ; Mr Noyes I say having made this Introduction : I now made a large speech to them, wherein I declared to y<sup>m</sup> that there was *One, & but one true & living God*, That this God made all things in the space of six dayes ; That he made man at first holy & happy, and gave him good laws to keep, and promised happiness to him in Case of Obedience ; That man sinned and made God angry w<sup>th</sup> him ; That God sent his son to save man from sin & misery : That God had spoken to some men in the Lord to reveal a way of Life & happiness unto them, and Comanded them to make these things known unto others : That the word of God thus spoken unto some, was by his Comandment written in a Book containing all things necessary to be known by men, in order to their good ; & that the English were willing to teach them & their children to read this book, that so they might learn to know & serve the great God, and do those things that would make them a happy people &c. To these things & many others w<sup>e</sup> I then spake, the Indians seemed to give a very good attention and at the end of almost every sentence some of y<sup>e</sup> chief of them would still say something, and as to many things they shewed some approbation, particularly they shewed themselves pleased at the proposal of learning them to read & write. when I asserted & proved the being of one great God that made the world, they tho't the mention of that unnecessary, because they said they knew that as well as I. After this speech was ended, Mr Noyes again said

divers things to them, to encourage them to embrace y<sup>e</sup> true Religion, and pray to the same God as the English do: he gave them remarkable Instances of God's hearing & answering Prayers, and particularly some made for some among themselves when at the point of Death; and at their desire for Rain, in a time of sore Drought.

I added some remarkable Instances of God's hearing the prayers of the Christian Indians, who now worship him. We also now enformed them how much better the Indians lived who serve the true God, than they did: we told them they kept cowes & oxen & sheep, and went in good apparel after the manner of the English; at the mention whereof they shewed y<sup>m</sup>selves pleased. In these discourses we spent (as I suppose at least) two houres haveing for our Interpreter the forementioned Joseph of whom more afterwards. In the conclusion they expressed their thankfulness to the English Gentlemen that had so kindly sent to them, to seek their good, and said that when their men returned from hunting, they would have a meeting to consider of the things proposed unto them: and the Revd. Mr Noyes will receive their answer.

I was exceedingly pleased w<sup>th</sup> ye decent & manly carriage of Joseph our Interpreter, and being desirous if possible, to gain him, I not only gave him a reward for the help he had afforded me, but also took much pains w<sup>th</sup> him to open the misteries of the Christian Religion to him, and perswade him to Reformation of Life, and I was the more importunate herein, because I knew him to be a person of good parts, and of very good quality among the Indians, and that he stood related in one way

or other to every company of them ; for I was enformed that he was a Pequot by blood, and a Sachim's son ; and that the Nahanticks, a considerable Company of Indians in the Town of Lime had chosen him to be their Sachim, and had a great love for him ; Also that Coesar y<sup>e</sup> young Sachim of the Moheges had married his Daughter, and would probably be much Influenced by him.

He seemed to be affected at my Discourse, and professed that he beleived the truths w<sup>e</sup> I proposed to him, many of w<sup>e</sup> he had not understood before ; he said also that he had been in trouble ab<sup>t</sup> his sins, and had sometimes prayed to God to help him against them ; He likewise now engaged to do all that he could to promote the Interest w<sup>e</sup> I came upon, and would willingly serve me, or any other, as an Interpreter, that might come here to Instruct the Indians.

Having given me such encouragem<sup>t</sup>, I engaged him to meet me the next week on Tuesday y<sup>e</sup> 27<sup>th</sup> of the moneth, at New London at the house of the Honble Gurdon Saltonstall Esq<sup>r</sup> &c, and that I might be there in season, I went thither the day before.

As soon as the Govern<sup>r</sup> saw me, he readily conjectured what my design was, which being confirmed in, he as readily offered me all the assistance he could give in the managem<sup>t</sup> of that Affair, and said he would send a messenger to the Mohegin Indians to cause them to assemble together on the next Thursday, and to enform them the occasion of it. I told him that I expected the above mentioned Joseph the next day at w<sup>e</sup> he was well pleased, and said there could be no fitter man : But

Joseph not coming till Wednesday, his Hon<sup>r</sup> immediately sent him away w<sup>th</sup> y<sup>e</sup> said message who returning next day w<sup>th</sup> one old man w<sup>th</sup> him said that the Mohegins were so universally gone out a hunting that it was not possible to obtain a meeting. Now considering that the Govern<sup>r</sup> had sent them word that he himself would come with me to their meeting; and also Mr Adams y<sup>e</sup> minister of the place, and yet we could not obtain a meeting, I was much discouraged, and knew not well w<sup>t</sup> to do further in the affair; but there his Hon<sup>r</sup> advised me to draw up in writing some of the principal things w<sup>c</sup> I desired to say to them; and he was pleased to say that when they returned from their hunting, he would cause them to assemble together, and would go up to them, and would cause my Letter to be interpreted, and take their answer to it, and communicate it to the Honble Commissioners.

I very gladly & thankfully accepted so kind & generous an offer: And the Copy of the Letter w<sup>c</sup> I left w<sup>th</sup> his Hon<sup>r</sup> containing also something of the method of my treating w<sup>th</sup> the other Indians, it may not be Improper to insert in this place. It was that which here followeth, vizt.

*To the Mohegin and Nahantick Indians; both Sachims  
& people.*

Gentlemen & Friends.

I came into these parts to visit you & Speake to you; but finding very few of you at home, I leave in writing something that I desired to have spoken to you.

You cannot but know that it is a very good and desireable thing for all men to Love one Another, and to shew this their Love, by doing one another all the good they Can. The light of reason in you shews this to be a truth. The English know this, and therefore greatly desire to shew their kind love to you Indians by seeking your best good.

For this reason it is that the Kings, & the Queen of England have in their Letters or writings to their Subjects, here in New England, ordered & required, that they sh<sup>d</sup> teach their Indian friends and neighbours such things as are needfull to be known in order to their happiness.

And for this Reason also it was that some good people in Old England did make a gathering, that such as would faithfully & diligently instruct the Indians here, might be encouraged w<sup>th</sup> some reward for so good a work. And there is a chosen company of great Men in England y<sup>t</sup> are appointed to take care of this affair. And those in England have appointed some Gentlemen in Boston to order, oversee, and carry on this good work here in New England.

Now, these Gentlemen at Boston have ordered & desired me to come into these parts & visit you, and make known their good will towards you: And they have also ordered me to propose such things to you as will be to your great advantage, if you approve them, and accept of them.

The great thing that these do desire of you is, That you would learn to know & serve the same God that they worship; and y<sup>t</sup> because they know, that this is a

good God, and they that truly serve him, shall be very happy.

That there is such a God, is most certain: It is he that has made the world, and all things in it: for this world could not possibly make itself; nor could any besides the great God perform such a work: and as these things w<sup>e</sup> we see, make it evident that there is a God; so they do plainly show that this God is a very wise & powerful one; his wisdom & power do shine forth in his works.

But this Great God is willing that men in the world, should have a more clear knowledge of him than what they can only by his works attain unto, and therefore has been pleased to speake to some men in the world, that so these might make him known to others.

What God has thus spoken unto some men, he has comanded them to write in a book which the English call a Bible; and this book teacheth men all that they need to know in order to their good.

This book belongs unto the Indians as well as unto English men, and they should learn to read it, that so they may know the only true God, and learn to serve him in order to their happiness.

The English Gentlemen that send me to you, do therefore desire that you would learn to read this and other good books; and if you are willing to learn, they will send Schoolmasters among you, to teach your children, and yourselves also, if you will.

They are also willing to send ministers to explain this book to you. In this excellent book w<sup>e</sup> is the the Word of God, God tells men what he is, and what

he does ; and what he would have them to do, and what rewards he will bestow upon them.

Here God tells us that he is a Spirit, without beginning, & without end, every where present, & knowing all things ; and that he is Righteous and mercifull, & every way good.

Here the great God enforms us, that he is God alone, & that there is no other true God besides him ; and yet also assures us that he is Father, Son, & good Spirit.

In this book of truth God assures us, that he made the world & all things very good in the space of six dayes, and made one man & one woman in the last of the six. This Man's name was Adam, and his Wive's name was Eve, and from them all nations come.

God made man at first very good and in a very happy condition ; and when he had made him he gave him a Law to keep, and promised him great happiness if he obeyed that Law.

The things that God has commanded men to do, are all very good, as that he should love God w<sup>th</sup> all his heart, and that he should have & serve no other God ; and that he should love his neighbour as himself, and many other good things ; God also forbids that men should kill, steal, and be drunk, or do any other evill thing.

Man did not long continue in that good Estate wherein God made him, but quickley broke God's commandments, and became exceeding wicked.

The Great God was very angry w<sup>th</sup> men for their Sins, & these are the cause of all the miseries that



they undergoe in this world, and they do deserve everlasting punishment after mens lives here in this world are ended : For you must know that there is another Life after this, in which the Good will be happy ; and the wicked will be miserable for ever.

When men had thus sinned against God, and made themselves miserable, God being very mercifull sent his Son into the world to redeem them from all evill.

The Son of God whose name is Jesus Christ, when he came into the world took unto him the nature of man, and being Man as well as God, kept the commandments of God for men, and dyed for them, and the third day rose again from the dead, that they might be saved.

The Book of God does enform us, what sinfull men must do, that so they may be saved by Jesus Christ, who laid down his Life for them.

Such as would be saved by Jesus Christ, must believe that he is the son of God, and that he Came into the world to save sinners, and they must put their trust in him, and hope in the mercy of God through him : They must also be sorry for their sins, and forsake them : They must cease to do Evill, and learn to do well.

They must also Love Jesus Christ and be obedient to all his Commandments, and must worship the Great God, and pray to him.

These things the English are very desirous that you should know & do in order to your good ; yea the Great God whose name is Jehovah requires this of you.

If you refuse to obey God herein, he will be angry w<sup>th</sup> you, and will sorely punish you : but if you obey him, you will become a happy people.

That you may do thus, & be happy, is the earnest desire of your Loving Friend.

EXPERIENCE MAYHEW.

New London, October 29<sup>th</sup> 1713.

While I was at New London I had opportunity to discourse w<sup>th</sup> severall Mohegin Indians ab<sup>t</sup> Matters of Religion; but more especially w<sup>th</sup> one Antient Man of good note among them, who came down w<sup>th</sup> Joseph before mentioned, at his return from the Indian town: I asked him, whether he did believe that there is a God? to which he answered affirmatively. Then I asked him, whether there were any more Gods than one? unto which he answered doubtfully, but seemed something to encline to the negative: Then I asked him, what kind of being God was? to w<sup>c</sup> he replied that the Indians could not know that, because they could not read, and he gave the same answer to some other questions which I then put to him: I took advantage on this answer to show him the insufficiency of the mere light of nature to instruct them in many things needfull to be known by them; and proceeded to instruct him in severall necessary points, and further laboured to shew him how needfull it was for them to learn to read, and told him, the English were willing to teach them, if they did not refuse it; I also desired him to endeavour to perswade his Country men to let their children learn to read, that so they might come to the knowledge of those things that tend to their happiness; unto which he seemed inclinable; & so I parted w<sup>th</sup> him.

I also now took leave of Joseph my interpreter, having first given him the best Counsell I was able; for

which he gave me many thanks and promised me to endeavour to follow my advice, and also that he would do all that he could, to promote the designs of Learning and Religion among his Countrymen.

On Novemb<sup>r</sup> the 3<sup>d</sup> (after a day or two of Sickness, and one days hinderance from passing over the River by reason of a high Wind) I returned to the Narraganset Country; and on the next day; having obtained two Interpreters, one English man, the other an Indian that had lived w<sup>th</sup> an English master, I treated w<sup>th</sup> Ninnicraft the Sachim there, about the affairs I went upon.

I told him the occasion & end of my visiting of him, and desired him to consent that his people should hear me open the mysteries of Religion to them, as being that w<sup>c</sup> was greatly for their good: but he did not seem at all inclineable to what I proposed: He demanded of me why I did not make the English good in the first place: for he said many of them were still bad: He also told me that he had seen Martha's Vinyard Indians at Rode Island, that would steal, and these he said I should first reform before I came to them. He further objected that the English there at Narraganset were divided, some keeping Saturday, others Sunday, and others not keeping any day; so that y<sup>e</sup> Indians could not tell what religion to be of, if they had a mind to be Christians. He also added that his people were many of them indebted to the English, & lived much amongst them and so did not care for him, nor would hear me preach, tho he should bid them: *and said he*, If they should go to meeting, their English masters would send constables for them, and take them away.

Unto all these objections I gave the best answers I could, but to no great advantage: He upbraided me that I had hindered him of his business that day, by discoursing w<sup>th</sup> him. I told him that he might give so much honour to the Queen, and the Gentlemen that sent me, as to spare one day to entertain a message to him: but that was not all, for he must know that the message was not from man only, but from the Great God also that made the world; and that it was a matter that did greatly concern himself as well as others, and I therefore desired *him* to hear me, tho' his people should refuse: He then answer'd that he did not despise the Queen, nor God: but I had best to try first what I could do with the Pequots, and Mohegins, and if they would submit to Religion, it may be he and his people might do so too: but he was not willing to be the first. I would have discoursed more w<sup>th</sup> him; but he would stay no longer.

The next day being November 5<sup>th</sup>, I came to the place where *Wamsuttan* dwells with a few other families, abt 25 miles eastward of *Ninicrafts* Town: and here I intended to have preached; but the Indians were so scattered among the English, that I could not come at them; and so I came away.

Benjamin the brother of Joseph so often before mentioned; who also understands some English, and has more knowledge than the generality of the Indians in those parts, has a son of about seven years old, that he is willing to devote to learning, that so (as he speaks) he may be a minister, and teach his own nation the knowledge of the true God and his Wayes: But he is desirous that Mr Joseph Noyes the son of the Rev<sup>d</sup> Mr

Noyes before mentioned should have the education of him.

This is a brief but true account of the principal occurrences in my Journey and Visitation of the Indians before mentioned. And is as such offered to your Honours by,

Your most humble Servant

EXPERIENCE MAYHEW.

Boston Novemb<sup>r</sup> 13<sup>th</sup> 1718.

(*Endorsed.*)

Mr Experience Mayhews Journal in his Visitation of the Pequot & Mohegin Indians, in Oct<sup>r</sup> & Nov<sup>r</sup> 1718.

*Journal of the Rev. Experience Mayhew during part of  
September and October 1714.*

Being desired by the honuourable Commissioners to give the Indians in the Collony of Connecticut a Second visit, and to renew, and continue the offer of the Gospell to them I sett out from my own house in Chilmark on Tuesday September 21<sup>st</sup> 1714 : But being hindred by a high wind for several days I could not pass the Sound to the main till Saturday the 25<sup>th</sup> of the month ; and being hindred by another Storm on the next Tuesday, I arrived not at Stoniton till Thursday September the Last, a little before night. When I came thither I found the Reverend Mr James Noyes very sick, who was very ready to assist me in my former visitation of the Indians there ; so that I could now have no help from him. The next day I sent for Joseph an Indian of whom I made much mention in my former Journal, and haveing discoursed largely with

him concerning the state of the Indians thereabouts I now with his assistance translated the Lord's prayer and some other sentences of Scripture into Indian, according to the dialect of the Pēquots; and then sent him away to the Indian Sachims Skuttaub, and Robert to enform them of my being come again to visit them, and to desire them, w<sup>th</sup> their people to give me a meeting the next Tuesday, being October y<sup>e</sup> 5<sup>th</sup> and promised to meet him that morning at Mr William Wheeler's near one of the Indian Villages, near the line betwixt Stoniton and Groton; I then also wrote a Letter to Capt<sup>n</sup> John Morgan of Groton (who had as I was enformed some Interest in the Indians there) requesting him to use his best Endeavours to procure a meeting of the Indians at the time before mençoned, and at such place as they should choose. At the time and place appointed. I met the s<sup>d</sup> Joseph with a Letter from Capt<sup>n</sup> Morgan wherein he enformed me that he had according to my desire been with the Indian Sachems, and that his answer was that he should have been willing with his people to have waited upon me, but that he was so perplexed in a Law business that he could not at present attend it. Joseph my Indian messenger also enformed me that he had been with the Sachims and had endavoured to perswade them to give me a meeting, but that he had found them so out of frame with the trouble they had lately met with, and were still under that he could by no means prevail with them. I was enformed that the English Inhabitants of Groton had lately divided among themselves a neck of Land lying by the Sea side, which the Indians claim as belonging of Right unto them; and

that the Indians haveing pulled up and removed some fence that the English had made there, were sued for it, & damages and charges recovered of them to the value of seaven or eight pounds; that for this, execution had been lately brought upon the Estate of the two Sachims, and that one of the Sachims being something of a Dealer in Smithery had by the officers, his Anvill and some other of his tools taken from him &c—These things hap'ning Just before I came there, proved a very unhappie obstruction in my way, and produced in the Indians a greater aversation to the English and their Religion than otherwise they would have had; tho whither they had any wrong herein 'tis hard for me to Judge.

However I was now disappointed in my design of speaking to them at the time proposed, only some few persons resorted to me, with whom I discoursed about the things of God, giving them the best instructions I was able, and here I found one woman who manifested a great approbation of what I said to her, and a desire that She and the rest of y<sup>e</sup> Indians might be instructed in the Christian religion.

The Indians of Stoniton not being offended as the Indians of Groton were, it was thought that I might have a meeting of them, notwithstanding the disappointment I had now met withall; I therefore took methods to have the sd Indians invited to meet me at Stoniton meeting house, on Thursday Octo<sup>r</sup> y<sup>e</sup> 14<sup>th</sup> and then made the best speed I could to that part of Groton, where as I was enformed, Skuttaub the Indian Sachim then was (about eight or nine myles off) takeing one of

the sd Skuttaubs men with me, for my Pilot, whom I providentially met with. in this Journey I enformed my Pilot of my designe, instructed him in Several points of Religion, and endeavoured to shew him the necessity and excellency of Christianity, and to perswade him to embrace it: and tho he made some objections, yet he did not appear very obstinate.

The next day being Octo<sup>r</sup> 6<sup>th</sup> I met the s<sup>d</sup> Sachim (haveing sent for him by my foremen<sup>c</sup>oned Pilot) at the house of Justice Smith of Groton. There were now with him my s<sup>d</sup> Pilot and Several others of the Cheife of his people. There at the same time came to Mr Smiths, Captn James Avery who speaks Indian very well, and manifests a great tenderness towards that people. This Mr Avery as he came to this place one purpose to meet me hearing I was there and understanding my designe, so at my request he consented to interpret what I had to say to the Sachim, and the other Indians now with him.

Unto these I now made a Speech about half an hour long, enforming them of the occasion & end of coming to visit them, The desires of the English to promote their good, and the great Importance of the mysteries which we were now seeking to instruct them in &c.

I also now proposed and explained several of the fundamentall Principles of the true Religion to them, and told them that the English were willing further to Instruct them in the things of God, if they were willing To receive Instruction from them and were willing to teach them to read the book of God wherein the true Religion is revealed, &c.



When I had finished my Speech, They severally of them & the Sachim in particular expressed their thankfulness to the English for takeing such care of them, particularly to me and the Gentlemen that sent me; but objected as a great discouragem<sup>t</sup> to them, the Injuries w<sup>ch</sup> they supposed were done them by the English, with relation to the Lands before mentioned: I told them, that was a case which it would not be proper for me to pass any Judgem<sup>t</sup> in, but ought to be referred to such as were Judges in Civil Causes; and that after all, if they received any wrong they ought not to reject Religion on that account, for that the defect was not in Religion but in those men that did not Con-forme their Lives to it, for the great God did forbid all Injustice.

I told them moreover that if they became true Christians that was the way to have God and Good men become their friends, and plead their cause for them.

When I had done, the Sachim told me that he and his people would take the matter into consideration, and if the Gentlemen that sent me would send again next Aprill or the August following, when most of his people would be at home, he would give them an answer he also now promised me that he would, with some of his people, come to hear me at Stoniton the next Thursday.

This discourse with Skuttaub hap'ned to be upon the day that the Goods by Execution taken from him were to be sold at an outery, and was now going to try to redeem them, which being considered, better answers could not be expected from him.

These discourses being finished I proceeded in my Journey to New London, with a designe to visit the Mohegs about nine or ten myles Northward from s<sup>d</sup> Towne, when I came thither I waited upon the Honuourable Gurdan Saltonstall The Governour with an account of the designe I was upon, The dissatisfaction of the Indians at Groton about the Neck of Land before mentioned, and my intention to visit the other Indians in those parts. His Honu<sup>r</sup> was not apprehensive that y<sup>e</sup> Indians had any real wrong in the matter they complained of, but rather that certain English men, had too much countenanced, and encouraged them in their discontent, and so promoted their offence at religion it self by their ill conduct therein towards them.

The next day being Octo<sup>r</sup> the 7th his Honu<sup>r</sup> wrote A Letter to Captn Thos. Avery who lives near the Cheife Towne of the Mohegs, understands their language well, and is at all times, very ready to do any service for their Good : Him he directed to enforme the Indians of my being come to visit them, and to desire them to give me a Meeting on Fryday Octo<sup>r</sup> y<sup>e</sup> 8<sup>th</sup> When the time came I took the forementioned Joseph with me, whom I had ordered to meet me at New London about that time and went up to the sd Towne of the Mohegins, being accompany<sup>d</sup> also when I came thither by the forementioned Capt<sup>n</sup> Thos. Avery, being come to the place, the Indians soon assembled together in a very large double wigwam, a very considerable number of them, The young Sachim Sesar was not now at home being gone out a hunting : but here was present Benjamin Uncas uncle to the s<sup>a</sup> Sachim, and who is the Cheife man in managem<sup>t</sup> of the

affairs of these Indians: here were also four or five more of that Sachims Councill &c.

Unto this Assembly I preached about an hour & a halfe haveing the s<sup>d</sup> Avery and the s<sup>d</sup> Joseph for my Interpreters.

Here haveing for an Introduction to my discourse particularly enformed them of the occasion & End of my visiting Them &c I endeavoured to open and explain the mysteries of religion to them, as I was able to do in so short a time, first beginning with Those things which they could most Easily receive, being manifest by the Things that are made, and therefore obvious to the light of nature, or reason, duely improved ; such as that there is an Eternal God of inconceivable perfections by whom all things were created and are Governed ; and then here upon the Possibility and probability of devine revelacōn ; shewing them that it was very Reasonable to think that the great God who Created all things, and Governs them, by his wisdom and Power, both can and does reveal himself unto such Excellent and understanding Creatures as men are. And then that God had really done so ; and that the revelacōn which he has made of himselfe and his will is contained in the book of the Scriptures.

Haveing thus asserted these things I now proceeded to Sett before them Some of the most necessary things to be known that are revealed by God in his Word, as namely how man was created, The first Covenant that God made with him, his fall by sin, and misery thereby, the way of his recovery by a Saviour, and who that Saviour is : what he has done for men and how they may have an Interest in him, the Law w<sup>ch</sup> God has

given to man to be the Rule of his Life viz<sup>t</sup> the Tenn Commandments & the immortallity of the Soul the Resurrection, and the Rewards and punishments of the other life.

At the conclusion of this Discourse (into which the most that were present seemed to give a very good Attention) I told the Indians that they haveing patiently heard what I had to say to Them, I was willing now to hear what they had to say to me concerning the things I had discoursed about, and particularly I desired to know of them whither they were willing their children should be Learned to read and whither they were willing to hear Ministers preach, and more fully explain the Mysterys of religion to them ?

By way of reply to me, the Sachims Councill then present did all one by one very orderly first Express their thankfullness to the English for their good will to them, and then propounded their objections against Embracing Christianity, all which I endeavoured to answer and was not disturbed by them in it.

The tendancy of their objections, was not to deny the truth of Religion w<sup>ch</sup> I had propounded to them, but to deny the necessity of it, and to set forth their discouragem<sup>ts</sup> from embracing of it :

Some of them said they did Acknowledge that there was a God and did worship him, but as several nations had their distinct way of worship, so they had theirs ; and they Thought their way was Good, and that they had no reason to alter it.

Others s<sup>d</sup> the difficultys of the Christian Religion were such as the Indians could not endure : Their fathers

they said had made some tryal in Mr Fitches time, and had found Religion too hard for them, and had therefore quited it ; and they thought themselves no better able to endure the hardshippes of it then they were.

Others said some Indians that had seemed most forward to profess Religion had soon after forsaken the English & Joyn'd with their Enemys, which they would not have done if They had found such Excellency in Religion as we pretended There was.

Others said they could not see That men were ever the better for being Christians, for the English that were Christians would cheat the Indians of their Land and otherwise wrong them, and that their knowledge of books made them the more Cunning to Cheat others & so did more hurt than good.

As to their having their children taught to read, they said they could not now Conclude upon it, many of the men that had familys of children not being there to answer for themselves.

And as to their hearing ministers preach, some of them said they had heard me now, and they did not know that it had done them any hurt, and it was likely they should not refuse to hear again if any came to speak to y<sup>m</sup>.

In these discourses we spent at least two hours & they sometimes seemed well pleased w<sup>th</sup> the answers I gave unto their objections.

When I returned to New London and Enformed The Governour of what passed at this meeting, he was pleas'd to tell me, that he thought it best that the offers made

to These Indians should be continued, and that if the Hon<sup>ble</sup> Commissioners desired it and Signified it in writing to him he would himself with the Rev<sup>d</sup> Mr Adams spend one day more among those Indians, & endeavour to perwsade them to embrace the good offers made to them.

One Saturday Octo<sup>r</sup> 9<sup>th</sup> I sent the formen<sup>ed</sup> Joseph to an Indian village called Nahantick in the Town of Lime to see if he could prevail with the Indians there to give me a meeting in the beginning of the next week, but he returned on Munday the 11<sup>th</sup> of the month & Informed me that the Indians of that place were so many of them gone out A hunting that it would be to no purpose for me to goe thither at that time ; wherefore the next day I left New London, and returned to Grolan, and tarry'd there till Wednesday ; where I had an opportunity to discourse with the Rev<sup>d</sup> Mr Woodbridge the minister of that Towne. He manifested a great concern for the Indians in those parts, and s<sup>d</sup> that if the Hon<sup>ble</sup> Commissioners desired it, he would be willing to use his best endeavours for the good of those in that Townshipp, but thought he should hardly be able to Learn their language, and therefore would only propose to speak by an Interpreter unto them.

The next day was the time appointed for the meeting of the Indians of Stoniton at the English Meeting house there, but when I came thither I was surprised, with the account of a rumour that was spred about without any ground, that I had altered my mind and concluded not to have a meeting with the Indians, there that week. This was a great disapointm<sup>t</sup> to me, and almost

wholy put by the Meeting that was Intended, nevertheless there came Together a few of the Indians of that Towne, that had not heard of the Rumour mentioned ; and being resolved to lose no opportunity for the instruction of that miserable people I spent near two hours in opening the Mysteries of Religion to the small number then present ; when I had done my discourse they did, I think every one of them, thank me for my pains, and declare their willingness to hear further of these things ; & some of them seemed to speak with so much affection as gave me incouragement to hope that some good might be done amongst that people. Skuttaub the Indian Sachim was now sick and therefore not at this meeting : as he intended to have been. The number of the English present was greater than that of the Indians, among whom beside several Gentlemen of Stoniton, there was Justice Smith, and Capt<sup>n</sup> James Avery of Groton, whom I mençoned before.

The English who heard what had Passed, were very glad, to see the Indians so well disposed to embrace Xtianity, and I took this opportunity to exhort them to do what they could to promote so good a designe, and prayed such as had Indian Servants living with them, to teach them to read and carefully Instruct them in the principles of the Christian Religion. and they took well what I said to them.

Having met with such a disappointm<sup>t</sup> as that but now mencōed, and finding the Indians of Stoniton so willing to hear the word of God preached to them, I concluded to tarry there till the next week and took the best method, I could, that the Indians might be again

invited to meet me the next Munday at the Same place as before.

On the Sabbath preaching to the English (Mr Hoyes being still sick) there came six or seaven Indians who understood something of the English Tongue and some of these as I was informed said they understood and liked what I said.

The next day I went again to the meeting house and there now met me there about fifty Indians most of them of that Town, and Skuttaub the Sachim being something recovered of his sickness came now to hear me, being accompany'd with one of his Chiefe men, the same who haveing before been my Pilot, had in some Things been instructed by me. There were also now present a considerable number of the English inhabitants of the Towne, & from Groton The forementioned James Avery who shews a forwardness to promote the Good of the Indians.

Here againe I made a discourse of a sufficient length, wherein after a brieffe Introduction I explained the Nature of religious worship to them, shewing them that the great God that made the world, was the only Suitable object of such worship.

That it was exceeding reasonable that such worship should be given to him.

That men could not worship God aright if they had no faith in him, and that faith comes by hearing the word of God contained in the Scriptures, and explained by his ministers.

That no worship is acceptable to the great God, but such as he has prescribed in his word contained in y<sup>e</sup> bible.



That mankind haveing provoked God by their Sins, God would not accept their worship unless offered through a Mediatour.

That the only mediatour betwixt God & sinners, was the only Son of God, who came into the world took on him the nature of men lived & dyed for them, and rose again to redeem them from misery and make them happy;

That this mediatour cannot be known but by the Script<sup>u</sup>re, which are Gods own word, which therefore all People should learn to read, and should diligently search into, that so they may know the only Saviour.

That men hearts were so bad, since sin entered into y<sup>e</sup> world that they could not worship and serve God, as they ought unless he did renew them and assist them by his spirit which therefore he was wont to performe for his people.

That such as worshiped God aright should be made happy for Ever, in Gods presence in the other world after this life: But that such as refused to do this should be cast into a place of torment among the divels, and be for ever miserable. These things were not only said but in some measure explained to them.

When this discourse was ended, I told them if any of them, had anything to say concerning what I had now said to them I would willingly hear them.

Hereupon an old Indian stood up who is Counted a Pawau among the Indians, and speaking in broken English I perceived that he desired to discourage the Indians as much as he could, I told him I would not discourse with him unless he would speak in Indian that

all the Indians might understand what he said and also my answer to him.

He then spake in Indian and said if the Indians present should make any good promises at that time, yet they could not keep them but would as soon as I was gone, be drunk and be as bad as ever.

I told him that was more than he knew, and that it may be some of that people would now be reformed as many Indians had been, and tho they had not power in themselves to forsake their Sins, yet the great God whose Truth I had been speaking of was able to help them, & I was not out of hopes but that he might help some of them.

The English said he would pretend to teach the Indians to be Christians, if they will teach any, let them teach their own servants, that live with them.

Yea, said I, let them do so, English people may observe this and do it ; but this is not all that is required of us we must also teach others if they do not refuse to hear and learn of us, and you should not only learn to know and Serve God yo<sup>r</sup>self, but being an old man, should Encourage others to do so too.

If I should said he, the young people will grin at me and hate me for it.

What do you say to this, said I, to the young people present is this true that this old man saith of you.

He never tryed (said they) and if he had, we should not have been offended at him for it.

I own, said the old man, that there is a God, and I pray to him in my way, having by the English learned something of *him*.

Tis Well said I if you know something of *God* but if you worship God only in yo<sup>r</sup> own way, and not in *his* which is Sett down in his word, your worship will be in Vain, you and others should therefore learn what is sd in the Scripture that you may know how to Worship God. What say you ; would it not be well if the Indians knew how to worship God aright and did accordingly : yea s<sup>d</sup> he I do not deny that, but the Indians Cannot do it, you affirm said I, that which you know not.

It now growing near night, I told the Indians present, that I was now returning to the Gentlemen that sent me to them, & y<sup>t</sup> they would desire to hear how they entertained y<sup>e</sup> offers w<sup>ch</sup> I had now made to them, if therefore what had been spoken were acceptable to them, and if they were willing to have a school among them to teach their children to read, and would willingly hear preachers if they came to instruct them, they should signifie their Consent to these things by holding up their hands ; which they immediately did almost every one of them, but whereas the Sachim Skuttaub did not : he presently told me the reason, why he did not, act with the rest, was not from any disapprobation of y<sup>e</sup> thing, but because he belonged to another towne, and it would be most proper for him and his own men together to take y<sup>e</sup> matter into Consideration this was y<sup>e</sup> conclusion of that day.

I have frequently mentioned one Joseph, both in this and my former Journall, he is a Sachim's Son, the Chief Indian in Stoniton, he was my interpreter the last year, and gave me some hopes that he would become a Christian himself, and promote Christianity among his

people, he has since that I hear, been overtaken with drink, once at least, but has I think, faithfully endeavoured, to perswade his Countrymen, to become Christians, and was very afficious to me, while I was last there, I have yet considerable hopes of him, he shewed penitency when I dealt closely with him, about his own sins, confessed them with tears, and s<sup>d</sup> y<sup>e</sup> thought of them made him sick, and of his own accord, he offered to go with me to Mr Noyes<sup>a</sup> and enter into a solemn engagemt, to endeavour by the help of God, to forsake his drunkenness and other sins, and to serve the only true God And he did before I came away, do accordingly.

This Joseph has a brother and a sister, who each of them have a Son, whom they are willing to devote to Learning if the Honnble Com̃issioners will be at the charge of it.

Besides what is already related I had divers discourses with particular persons who seemed much inclined to embrace the Gospel manifesting Joy at the instructions I gave them, and expressing desires of further information.

This is a true account of the Principal things that occurred in my Journey, and is as such humbly offered to your hands by

Yo<sup>r</sup> humble Servant

EXPERIENCE MAYHEW.

Boston November 4<sup>th</sup> 1714.

*(Endorsed.)*

Mr Experience Mayhew's Journal in his Visitation of the Indians in Connecticut Collony dated 4<sup>th</sup> November —1714.

